

Vol. 68

The INSTRUCTOR



FORMERLY THE JUVENILE INSTRUCTOR
ORGAN OF THE SUNDAY SCHOOLS
OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

AN EASTER THEME

(From Doctrine and Covenants, 88:14-20)

Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead.

And the spirit and the body is the soul of man.

And the resurrection from the dead is the redemption of the soul;

And the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it.

Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory;

For after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father;

That bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

DEVOTED TO THE STUDY AND
TEACHING OF THE GOSPEL IN THE
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OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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What Faith has Done for Me

By Elder J. Golden Kimball, of the First Council of Seventy

A modern Jewess has wisely said: "The final test of every religion is a simple one, whether or not it brings us to God and Christ; that is, our daily life is such that in our cares and duties, our sorrows and joys, we give service and brotherly love to our fellow man."

If you who read this, my first written article for publication, should ask me why I am a "Mormon," I would answer: I cannot honestly and consistently be anything else.

I have always felt quite sure if pressure were brought to bear upon me because I was a Mormon, my faith would become aroused and I

would be an ardent and a valiant defender of our Church.

In youth my faith in God was awakened and aroused when our father called his family together, in his mansion on the hill, and, kneeling down in long prayerful pleadings, talked to God and conversed with Him. There was a something, I knew not what, found its way into my soul. Our modest mother expressed to us the love, life service, sacrifices she had made, the blessings she had received from God and her knowledge of the things of God, and her testimony was lasting.

My father died when I was fifteen



ELDER J. GOLDEN KIMBALL

years old and afterwards for a number of years my fondest and highest ambition was freedom and liberty to do as I pleased, but the restraining influence of our saintly mother, constantly checked me up.

My faith in God was stimulated by that God-like man, Brother Karl G. Maeser, who came to Meadowville, Bear Lake County, in 1881, and preached to us in a log church and schoolhouse. I repented, as repentance is a gift of God, through faith, and followed Brother Maeser to the Brigham Young Academy, at Provo, Utah. I attended that school for two years.

In April, 1883, I was called on a mission to the Southern States, laboring for one year as an Elder in Virginia, traveling actually without "purse or scrip." The second year I labored as Secretary of the Southern States Mission with headquarters at Chattanooga, Tennessee.

My abiding, unfaltering faith in God and in Jesus Christ was founded. I came back to my people with shoes worn and dusty with the walk upon life's highway, sick and weakened with chills and fever, but through faith I found God and was grounded in the faith. I learned to know that "salvation is the greatest gift of God."

In 1891 I again returned to the Southern States Mission, this time as its President, and for three and a half years proclaimed the truth concerning man's salvation. In April, 1892, I was chosen and ordained one of the First Council of the Seventy. I have preached loud and long and often without fear or doubt, to the Mormon people, from Canada to Mexico, and found my way into villages and hamlets and the hearts of the people.

I have asked myself hundreds of times when I was being tested and tried, when I was in financial difficulties and saw others enjoying ease and luxury: What is it you really want? Do you want salvation and do you know what you really think you want and do you want it so badly that you will not allow personal ambition, riches, the honors of men or emoluments of any kind to prevent you from sacrificing and working for salvation? I find salvation is a slow, patient, hard pull and very few there are who have the faith and will to take time as Jesus Christ did to keep going straight ahead and work out their salvation.

There seems to be a stupor, a spiritual dearth, a withdrawal of God's spirit from the children of men. Are not the calamities and judgments that are sweeping hundreds of thousands of the race down to the shadow of death a proof that the spirit of God is being withdrawn from His children? The time of humiliation and repentance has not yet set in and my faith means to me that there will be an awakening from this spiritual stupor.

I have ample proof and knowledge as a "Witness for God" of the truth of this work and that God and His Son Jesus Christ live and dwell in the heavens. That is my belief and testimony of the Gospel of Christ.

All I am, all that I will ever be, here or hereafter, will come to me through faith and good works. I

have ample evidence of the power and manifestation of the goodness of God in answering prayers, healing the sick, of prophecy fulfilled and the signs following the believer.

That is what faith has done for me through the power of the Priesthood and going about giving service, through sorrow and joy and brotherly love, to my fellow men.

Mothers' Day

Mother's Day, this year, comes on Sunday, May 14th. In April, 1932, *The Instructor* published rather full suggestions for the program for that day. Some of these may very appropriately be repeated, such as the origin of Mothers' Day and the music there scheduled. In addition the following new material is offered.

SUGGESTED SONGS

"The Dearest Name," Frances K. Thomassen.

"My Mother," Moiselle Renstrom, *The Instructor*, this issue, page 191.

"Love at Home," D. S. S. Songs.

"Daddy's Home Coming," Frances K. Thomassen.

"Father and Mother's Care," Patty Hill Song Book.

"Mother Mine," Mary C. Neves, *The Instructor*, this issue, page 156.

PRAYER

(Have teacher lead and children repeat.)
 "Father, I thank Thee for my mother,
 And for her love that's like no other;
 Help me to love her as I should,
 To prove my love by being good.
 In all I do in work or play,
 To make each day a Mothers' Day."

MOTHER AND DAD

I know a lovely lady,
 Who is always kind and sweet;
 She's the dearest one you ever saw
 And lives right on our street.

She bakes and sews and works for us
 Just more than any other,
 Some people call her "Mrs. Brown,"
 But we just call her "Mother."

And there's a man, you know him, too,
 Who works for us all day,
 Before we go to bed at night
 With him we love to play.

We have such fun, we dance and sing,
 He makes us feel so glad;
 Some people call him "Mr. Brown,"
 But we just call him "Dad."

We dearly love our home and friends,
 And dearly love each other;
 But most of all in all the world
 We love our Dad and Mother.

MOTHERS' DAY STORY

Dick and Helen lived on a farm in Idaho. Were poor but happy. One week before Mothers' Day they discovered they had nothing for mother. After days of puzzling, Dick noticed the apple tree in Neighbor Smith's front yard.

Dick is so anxious for some blossoms he is tempted to take some at night. One plan after another enters his mind, until on Friday he gets up courage to ask Mr. Smith for some.

Mr. Smith explains that it means the loss of apples and asks Dick to wait and have the apples instead. Then Dick tells of Mothers' Day. Mr. Smith agrees to let Dick work on Saturday for a bunch of apple blossoms.

In the meantime, Helen gets busy and plans to show her love for mother by working for her Sunday morning. They both get up early and by quiet working, set the table, straighten the dining room and on the center of the table place a beautiful bunch of apple blossoms.

After mother's first greeting, she tells them she would rather have their help and blossoms, than all the flowers money could buy, because they better showed their love for her.

MOTHER

(For six children, each carrying a large letter.)

First Child

Mother's always ready to help a fellow out.
A mother's sure a dandy, of that there is no
doubt.

Second Child

Our mothers are always willing to do what-
e'er they can;
To help us in our playtime, Or for our work
to plan.

Third Child

To all Mothers in all places this day will
e'er be given;

We want to give them honor here, we know

they're praised in heaven.

Fourth Child

Home is the throne for Mother, and we will
give her praise,
And love the name of Mother on this and
other days.

Fifth Child

Each one here has a Mother, and each will
wish to say
That we are glad they're with us on this
bright Mothers' Day.

Sixth Child

Remember ever, Mothers, that though we're
sometimes wrong,
We really would not grieve you, our love is
ever strong.

MOTHER

By Wanda Rich

As I sit by the fire-side and dream,
I recall such a beautiful scene,
Of an old fashioned mother.
Oh, folks there's no other,
With eyes that so gently can beam.

Her hair it is stranded with silver;
Her cheeks are a rose red hue;
Her brow it is wrinkled and careworn,
From hours of worry for you.
She's an old fashioned mother;
Oh, folks there's no other,
With heart so forgiving and true.

STORIES TO BE RETOLD

"One Mother's Day of a Great Mother,"
By Alice Morrill, *The Instructor* for May,
1931.

"It Is Mothers' Day" (suitable for a boy)
from "Boy Life," *The Instructor*, for May,
1928.

Suggestions of songs for little children with
some gems and an Acrostic are given in de-
tail in the Kindergarten Department of the
March *Instructor*, 1933—this year.)

THE SWEETEST THING

God thought to give the sweetest thing
In His almighty power
To earth; and deeply pondering
What it should be—one hour

In fondest joy and love of heart
Outweighing every other,
He moved the gates of heaven apart
And gave to earth—a mother.

—Lovejoy.

She could swing a six-pound dumbbell,
She could fence and she could box.
She could row upon the river,
She could climb among the rocks.
She could golf from morn till evening
And dance fox-trots all night long;
But she couldn't help her mother,
For she wasn't very strong.

—Tid-bits.



The Supervision of Religious Education

By John T. Wahlquist, Ph. D., University of Utah

II. The Meaning and Nature of Supervision.

Selected references: Chave, *The Supervision of Religious Education*, (Chapter II), University of Chicago Press, 1931; Barr and Burton, *The Supervision of Instruction*, (Chapters I and III), D. Appleton and Company, 1926; Kyte, *How to Supervise*, (Chapters II and IV), Houghton Mifflin Company, 1930.

Supervision is an expert service. Only teachers who have demonstrated unusual and outstanding qualities in actual classroom situations should be intrusted with this responsibility. Superintendents should look for teachers of genuine merit, who are willing to undertake this difficult task.

The conception of supervision has changed remarkably in recent years. This is very evident in the following quotation:

"Supervision began by being largely inspectional in character and in the minds of many it still maintains that quality as its chief characteristic. Inspectors were anticipated by teachers either as agreeable visitors who never made any suggestions, or as harsh critics who could offer far more criticisms than helpful comments. Any autocratic, inspectional type of supervision is harmful, subjective in its appraisal, negative in its criticism, or superficial in its praise, and liable to prejudice and injustice. It has a wrong psychological approach, inviting antipathy and resentment, or long suffering tolerance. * * *

"The newer type of supervision is co-operative and scientific in character and seeks to be absolutely fair in all its judgments. It does not seek conformity to any preconceived ideas

nor does it impose the will of one person upon another. It provides for shared evaluations; for mutual consideration of ideas, purposes, plans, and outcomes; for adjustments continually made as joint thinking shows the way. Freedom and initiative are stimulated, self-respect and self-confidence are built up. The supervisor is not a superior officer but a specialized worker." (Chave, p. 29)

Supervision has been variously defined. Kyte expresses the general aim of supervision as "*the maximum development of the teacher into the most professionally efficient person she is capable of becoming at all times.*" (Kyte, p. 45) The teacher is efficient when she is thoroughly competent in self-analysis, self-criticism, and self-improvement. The establishment of these qualities is the work of the supervisor.

From Kyte's standpoint, the supervisor's major concern is the educational program of the organization (here, the Sunday School). She is responsible for efficient teaching. Furthermore, the efficient teacher must:

"1. Master and apply in her teaching an educational philosophy. * * *

"2. Create a natural normal environment in which the pupil may learn.

"3. Guide the pupil in his learning through normal experiences; based upon fundamental present needs and essential future needs.

"4. Direct the pupil in natural activities involving natural interests, and providing adequate learning experiences.

"5. Aid the pupil to become skillful in interpreting his normal experiences, and in making efficient use

(Continued on page 178)

Points for Superintendents

PRIESTHOOD IN CLASS PERIOD

The following excerpts are taken from a letter by President Rudger Clawson of the Council of the Twelve concerning the time for holding Priesthood activity meetings:

"With the experience of a decade of observation and practical demonstration, the choice of two periods may now be fairly definitely fixed. The following special announcement by the General Authorities of the Church sets forth one of these favored alternatives:

"To obviate some difficulties encountered by the stakes in the holding of Priesthood group or activity meetings at various times, it is recommended by the Council of the Twelve and approved by the First Council of Seventy and the Presiding Bishopric that the group or activity meetings of both Melchizedek and Aaronic Priesthood quorums may be held during the Sunday School hour from 10 to 12 o'clock."

"The other period precedes 10 o'clock Sunday morning. Those wards which are now holding successful activity meetings from 9 to 9:50 a. m. on Sunday should continue as at present unless they think greater good may be accomplished by combining the activity work with the class recitation during the Sunday School period from 10 to 12. It should be carefully noted, however, that when these activity meetings precede the Sunday School session they should be dismissed no later than 9:55 a. m.

"It should also be remembered that in those wards which choose to incorporate the activity work with the class period, the time must be extended ten or fifteen minutes so that the minimum of 45 minutes lesson work may still be retained. Under these circumstances the quorum secretary or group secretary should give credit for attendance at the activity meeting and the Sunday School secretary record the attendance at the Sunday School session. This applies to the Melchizedek as well as to the Aaronic Priesthood.

EXTENSION WORK

Is there any reason why a member of the Church who is excused from attending Sunday School on account of sickness, inaccessibility or other causes, should not pursue a regular course of study? We think not. The obligation to teach the Gospel to the members of the Church applies as much to those who cannot attend as to those able to be present. The excused members, numbering in the Church some thirty or forty thousand, furnish a good field for Sunday School extension work. For instance: Suppose there are ten members prevented by illness from attending the Gospel Doctrine Class. The class instructor or the group leaders assigned to the work might interview them, get them interested in some course, put the lesson leaflet into their hands and encourage them to move along with the rest of the Church in the study of the Gospel. The teacher might occasionally send questions to them as an assignment and brief answers conveyed to the class. Such a close touch would give joy and comfort to those confined to their homes and if not overdone, would be an interesting feature of a class period.

MAKING PROGRESS

The Associate Editor recently talked with a young lady who had, up to seven years ago, been a Sunday School teacher. She had recently resumed her work as a teacher and made this observation: "I am amazed at the wonderful strides and advancement made in Sunday School work since I taught several years ago. In the class room, the general assembly and in every way schools have advanced in a marvelous way." To those working steadily from year to year progress is not so easily seen; but one who is absent a long time and returns is at once cognizant of the progress made. Yes, sister, the Sunday Schools are moving rapidly forward just now. And why shouldn't we with a dynamic force of nearly 30,000 fine upstanding teachers devoting their lives to the work?

THERE IS A SANTA CLAUS

H. O. Powell, Superintendent of the Logan Eighth Ward Sunday School writes:

"There surely is a Santa Claus," What a surprise we got when we received the song books. Words cannot express our appreciation. Nothing could have come that was more needed.

"Even though *The Instructor* drive was the hardest we have ever put over, the fact that we succeeded in placing so many *Instructors* in our homes justified the effort.

"We do appreciate *The Instructor* and the Song Books, also the splendid help we are receiving from the General Board from time to time. Our Officers and Teachers received a great deal of inspiration and help from the Convention held here February 26th."



BLACKBOARD FOR PROGRAMS

Superintendent H. R. Papworth, of South Ward, Afton, Wyoming, reports that they are using a blackboard for Sunday School Programs. "We have installed in our school," he says, "a four by four blackboard, neatly framed, which is about the right size for printing the entire program. Each Sunday we insert names of students giving two-and-a-half-minute addresses, class giving concert recitation and pages on which the songs may be found. Both sides of the board may be used."

Superintendent Papworth has also adopted an efficiency report on attendance, Sacrament Gem, Concert Recitation, order and discipline, which he says has effected marked improvement in his school.



THE FRUITS OF LABOR

To see the fruits of our labor is a great joy, and the elders of the 14th Ward, Mount Ogden Stake, have experienced that sensation. They had eight members attending Sunday School. They organized a campaign of enlistment and missionary work and have increased the attendance to fifty-six each Sunday. In addition they found forty prohibited from attending Sunday School on account of their employment and for other causes. By reason of the missionary work these members have become active in quorum participation. Other wards in the Stake are doing fine work along the same line.



TO CHECK TARDINESS

In the superintendents' department of the convention for East and West Jordan Stakes, recently held, Dr. D. C. Jenson told of the method used in one Sunday School to overcome tardiness. Each tardy member was given a written number beginning with one. At the end of the session the Superintendent said: "The holder of number ten knows that there were nine tardy members ahead of him today. Next Sunday please try and beat them to it." IT WORKED.



AMUSING TITLES

The March *Instructor* had a paragraph concerning amusing errors sometimes made in the composing room. Newspaper headings, too, furnish their share of amusement. Recently three residents of the town of Nephi were injured in an automobile accident. Next day Book of Mormon students were startled to read in the Deseret News the title in big black letters: "THREE NEPHITES INJURED."



INTEREST IN THE DOCTRINE AND COVENANTS

The study of the Doctrine and Covenants in the Gospel Doctrine Department has created a widespread interest in that wonderful book. In one class five members who had never opened its pages have read it through since the first of the year, a larger number have gone half through it, and the rest of the members are neck and neck with the scheduled lessons.

Prelude

Andante.

TRACY Y. CANNON



SACRAMENT GEM FOR JUNE, 1933

Again we meet around the board
 Of Jesus, our redeeming Lord,
 With faith in His atoning blood
 Our only access unto God.

Postlude



SONNET OF FAITH

For those who search the vision of the dawn,
 And yearn for touch of beauty traced thereon,
 An angel sifts the prisms of the showers,
 And Maytime answers with ten thousand flowers.
 For those who list the phrenody afar,
 Of worlds that move beyond the evening star,
 He stirs the forest into symphony,
 And gives the organed billows to the sea;
 For me who yearns the touch of Love Divine
 For all abiding Faith to steady mine,
 For me, for me, who in His vast Somewhere
 Has somehow learned the mightiness of prayer—
 He winnows back the answer from above,
 And gives to me a little child to love.

—Bertha A. Kleinman.



SECRETARIES' DEPARTMENT

A. Hamer Reiser, General Secretary

YOUR OPPORTUNITIES WITH THE MONTHLY REPORTS

Many times in the last two years we have had occasion to go to the ward monthly reports for information about individual Sunday Schools or about some particular phase of Sunday School work.

Recently a study of tardiness was made and the results were published.

On these occasions the **Trust-Worthiness** and trustworthy records and reports are keenly appreciated. Our confidence in the reports is greatly increased when we know that every secretary in preparing them complies with the rules and recommendations of the General Board.

Every secretary is asked to review his own procedure and to check up for the purpose of determining whether his reports disclose the facts about his school.

First of all: Do you take certain practical precautions to assure accuracy? Does your school start on time according to the correct time? How many people attend the Sunday School each Sunday? Do you make an actual count? Do you compare the number you count with the number marked present (plus visitors reported) on the rolls of the classes? How many are tardy by actual count? How does this compare with the number reported tardy on the class rolls?

Do you measure accurately the time allowed for singing practice and for class work?

Your report of the number attending the classes should be an actual count. It is important that every class receive full credit for every one attending.

The rolls preserve personal records of attendance. They are designed

to show the credit due each individual for presence at the Sunday School Classes. If of the person's name does **Attendance** not appear upon the roll, the school will receive no credit for his presence unless an actual count of persons present is made and the result is reported.

Sunday School secretaries have always been taught to record and to report the facts, however unfavorable they may be. Reports are not intended to make the Sunday Schools appear to be in good condition when they are not. Rather reports are designed to report the facts so the ward, stake and General Board may know precisely what conditions are and where help is needed.

However accurate and complete a report may be, it is of little value if it is not published. That is, it must get beyond the secretary. Provision is made for a copy of the monthly report to be preserved as a part of the quarterly summary in the minute book. A copy for the ward superintendency is provided, as well as one for the Stake and the General Board. When the secretary issues his report to each of these agencies and preserves a copy for the permanent record he has performed a valuable service.

The value of this service is greatly increased if the report is prepared and forwarded promptly. Every delay decreases its usefulness and increases the inconvenience of those who are looking forward to it and relying upon it.

In brief, the secretary whose duty it is to compile a report gives that report the only virtues it can ever possess, namely, *accuracy, completeness and promptness*. If the report does not have these virtues when it

is issued, it can never have them.

These matters have been stressed many times, but their importance cannot be overemphasized. They are repeated now for the benefit of new secretaries and of others to whose attention they have not previously been drawn.

When reflecting upon these points every secretary should realize that his work is open to general scrutiny.

The members of the ward Open to superintendency have occasion to observe, to study and to use it. The stake board does likewise. The General Board constantly consults ward

monthly reports and stake reports which are compiled from ward records.

Whether the ward secretary's work is of high or low standard, accurate or inaccurate, complete or incomplete, punctual or tardy, it is nevertheless exposed to the scrutiny of many people whose opinions are consciously or unconsciously influenced by it.

You secretaries have a rare opportunity to build a reputation for accuracy, honesty, promptness, neatness and trustworthiness. We shall see what you do with it.

LIBRARIES

T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

Many of our fellow Sunday School workers have commended our reviews and have asked us for some additional help. "Why don't you give us some lists of helpful books?" they ask. So here is the first of what we promise will be many such lists of helpful reference and background books for Sunday School officers and teachers:

Essentials of Leadership—

Horne \$1.00
Gospel Doctrine—Jos. F. Smith 2.50

The Falling Away—Roberts, B. H.

Gospel Quotations—Rolapp 1.25
The Graphic Bible—Browne 2.50

Bible Dictionary—Peloubet 2.50
An Introduction to the Study of the Book of Mormon—Sjodahl 3.50

Life of Christ for the Young—Weed 1.25

Jesus the Christ—Dr. Talmage 1.75

Life of Christ—Farrar 1.25

Life and Teachings of Jesus—Kent 1.75

The Work and Teachings of the Apostles—Kent	1.75
A New Commentary of the Holy Scriptures—Gore	3.50
Life Story of Brigham Young—Gates	2.50
Young Folks History of the Church—Anderson75
Bible Primer, Old Testament75
Bible and Church History Stories	1.35
Child Land in Song and Rhythm —Jones and Barbour	1.00
Educating for Citizenship—Coe	2.00
Do Men Believe What their Church Prescribes—Howells	1.50
Strategy in Handling People—Webb & Morgan	1.10
The Historical Geography of the Holy Land — George Adams Smith	6.00
Rasha, The Jew—B. H. Roberts	1.25

These books will all prove valuable additions to your school library, and will be very helpful to those officers and teachers who will use them.

—T. Albert Hooper.



Teacher-Training

General Board Committee:

J. Percy Goddard, Chairman;
James L. Barker and A. Hamer Reiser

The Evolution of a Sunday School Class

Period 1. Sunday Morning.

The superintendent and the stake supervisor have just visited the class of a new teacher in the Gospel Messages department. The teacher had been chosen because of his educational training, his experience as a missionary, his pleasing and magnetic personality, and his testimony of the Gospel. The class has been dwindling in numbers and has grown noisy to the point of disturbing the class in the next room.

Stake Supervisor to Superintendent (in ante room): "Don't you think it would be well to get him to analyze the problem himself? He has ability and apparently everything else necessary to succeed and yet he is failing. Did you notice that he was constantly referring to the quarterly? He had not consulted it before the class began, and within fifteen minutes began talking to them about the American Revolution. Then they became quiet and appeared much interested."

Period 2. After Sunday School.

Stake Supervisor: "Brother J—, sit down with us a few minutes, please. You certainly understand the history of the American Revolution. When did you study it?"

Brother J—: "I am studying it now at the University. It rather fascinates me. In fact, I do twice the re-

quired reading. The revolutionary movement interests me in general, but I like all the little personal biographic touches that throw light on the progress of events. And did you notice how interested the class was in the little anecdote I told about Washington?"

Stake Supervisor: "Yes, I did, but I couldn't understand how they could be so interested in Washington and so unattentive and noisy while you were discussing the martyrdom of Joseph Smith. Did you make a good assignment last Sunday? And did you check up on their preparation or suggest outside reading in Church history or biography and tell them where to find it?"

Brother J—: "Well, the fact is I haven't had much time. I read some Church history on my mission, and I looked over the quarterly this morning after I got to Sunday School, but I've been so busy with my University work I haven't been able to devote any time to it during the week."

Period 3. Later.

The following week, Bro. J— made a special assignment of three four minute talks to members of the class, and helped them find and organize the material. He himself read a wealth of material and was well prepared to enrich and supplement the discussion. At the end of the period the class wanted to know if they could not have a little more time and dismiss from the class. There had been no disorder.

If students are to be orderly, they must have an abundance of interesting, vital material to work with.



CHORISTERS' *and* ORGANISTS' DEPARTMENT



Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

PREPARATION ON THE PART OF THE SUNDAY SCHOOL CHORISTER AND ORGANIST

What does preparation mean?

"The act of preparing; a fitting or making beforehand for a particular purpose, use, service or condition; a making ready, training, fitness."

Choristers and Organists are chosen for their respective positions because of natural fitness for the work in hand. Is this so-called natural fitness enough? First of all these officers must be interested in the development of music in themselves and in members of the Sunday School. They must have a deep abiding love for music and an understanding of its vast possibilities in influencing the human race.

"It is a fact that the intellectual concept which does not permit of music as a vital force in progress indicates a mentality but partially developed and hardly capable of making a large contribution to education."

"It is the spiritual element in music which perhaps gives to it a real character. It is essentially idealism, although based upon scientific structure, and it always seems to recognize the power of God. From the very beginning of mythology music has been *deified* because of its soothing

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and at the same time inspiring influence."

"Music is perhaps the best recreation in the world. It is also the best unifier in the world."

"There is something sacramental in perfect metre and rhythm. They are outward and visible signs of an inward and spiritual grace, namely, of the self-possessed and victorious temperament of one who has so far subdued Nature as to be able to hear that universal sphere-music of hers."

Carlyle says: "All deepest thoughts instinctively blend themselves in song."

If we understand some of the possibilities in music we must naturally make a study of the scientific aspects of the subject in order to be prepared adequately for the job. The heart and the hand must work together.

If the chorister has a beautiful singing voice, is that sufficient preparation? A beautiful voice is an asset; but how about the ability to read the printed page? Is he or she an inspiration to the group? Have you learned to direct with dignity, with force, with animation? Have you the respect and unfailing support of your co-workers? Do you know the possibilities of the human voice and its limitations? Have you learned to cooperate with the organist?

Mother Mine

VILATE ROUNDY.

MARY C. NEVES.

1. If all the sweetest songbirds in the land..... Should
2. If all the stars that deck the fir - ma - ment Should

car - ol forth your name with one ac - cord..... If
 sud - den - ly be 'shak-en from their place..... And

 all the flow'rs should mix their perfume sweet..... And call the o - dor
 so ar-range themselves that mother there..... Would shine and neither

 mother's sweetest word,..... If every breeze should whisper songs of you,.....
 storms nor time ef - face,..... Then ev-en then your name would not as - sume.....

 And every leaf should rustle to your praise..... If all the sunshine
 One half the glo - ry that to me it means..... That each throb of my

 were a flood of love..... It wouldn't equal half your true love's rays.....
 heart says it de-serves..... O Mother mine the queen of mother queens.....

MISSIONS



General Board Committee: Bishop David A. Smith, Chairman;
Robert L. Judd and Charles J. Ross

THE THIRD GENERATION

A letter from Mr. John C. Ellis of Miami, Florida, to Elder T. Albert Hooper, Manager of the Deseret Book Company, contains the following interesting paragraph:

"It is my intention to affiliate with the Church of Jesus Christ of Latter-day Saints, being convinced that it is the only way and path laid down for us to follow by our Lord and Saviour, Jesus Christ. I am a grandson of Sidney Rigdon and will make the third generation of his family to belong to the Church for which he worked and suffered to establish."

Accompanying the letter was the following poem written by Mr. Ellis:

"HUMANITY'S PLEA"

Reply to "In Flanders' Fields," by John C. Ellis, Director Americanization, New London, Conn.
We view the crosses, row on row,
In Flanders' fields, where poppies blow.

Behold! The cross on Calvary,
The sacrifice, to make us free.
The Christ, who died, whom all should know,
With peace and joy can make Earth glow.
Neglected sacrifice! And so
They fell, for right and liberty
In Flanders' fields.

With cross and Christ defeat the foe!
Bring love and joy not pain and woe.
Let countless hosts then raise on high
The cross, so peace shall never die.
Remember Christ, as poppies blow
In Flanders' fields.

Since the above was in type Mr. Ellis was baptized into the Church at Miami, Florida.

Bishop David A. Smith has sent six sons to the mission field. The last one has just completed two and one-half years of service, making in all fifteen years of missionary service for these boys.

Choristers and Organists

(Continued from page 156)

As for the organist, your job is just as big as the chorister's only a different one. Do you co-operate with the chorister? Are you an organist who can support the singers? Your work is to accompany the singers, to inspire the group with your musicianship.

Fellow workers, let us aim high in the work of the Lord. The best is none too good. The sower reaps that which he sows. The amount of preparation will be reflected in the amount that you get back. Much preparation will bring glorious results.

Chorister and organist, in all of your preparation you should have at least one definite objective in mind. Are you going to be satisfied when a large part of your school fails to

enter into the musical exercises? Who is at fault when this condition exists? The response that you generally get is a reflection of your preparation and work. Stop blaming others for the partial failures, look in the glass at yourself, there you will see the who.

What is the big objective, and how is it to be reached?

The objective is to prepare one's self to lead the Church membership in songs of praise to God, to pray with music and song, and through this glorious influence help mankind appreciate and live the Gospel of Christ.

How to reach this objective will be discussed in next month's issue of *The Instructor*.

Union Meeting

PRACTICAL PROBLEMS IN TEACHING

Student Activities

In grade schools, high schools and colleges the activities in which students may engage, apart from the formal class recitations, are often so interesting and absorbing that students neglect their regular studies. There is a constant struggle between "activities" and "studies" for the interest and devotion of the student. Too frequently "studies" lose.

The most satisfactory arrangement, if the welfare of the student is considered, is to have the "activities" under the direction and control of the teacher to such a degree that they can be utilized as facilities of teaching. Through "activities" the best progress can be made with "studies." In other words, if the teacher's methods emphasize "doing" by the pupil, the pupil's learning chances are greatly increased. "We learn to do by doing."

"Activities" introduce pupils to life and to people. They provide natural, true to life conditions which give pupils opportunity to express and apply what their teachers have taught them. In fact, teaching is not complete, until learning results. And learning does not result until the pupil's life, habits, attitude, knowledge or skill has been so changed or improved that he is able to use these effectively in satisfying his needs or in meeting some life situation.

Sunday School teachers who are ambitious to give their teaching methods the vigor and virility of life will look eagerly to "activities."

What "activities" are appropriate for Sunday School teaching purposes?

Day schools encourage debating,

dramatics, glee clubs, journalism, athletics. All these serve admirably as life laboratories wherein pupils can learn to apply what they have been taught.

In Sunday Schools many day school "activities" would not be suitable or appropriate. If the "activities" which Sunday School teachers use are well adapted to the objectives and purposes of Sunday School courses of study, the first safeguard is erected against the development of competition between activities and regular studies to the detriment of the latter.

Consider how you might use the following "activities" as methods of teaching: Dramatics (dramatization); picture gathering; picture shows; excursions (field trips) to stake or general conference; to temples, to Salt Lake City or to some local scene of Church History interest; visiting in other Sunday Schools, the classes which are studying the same course as you are studying; preparation and presentation of singing and speaking programs for special occasions as Ward or Sunday School Conference, Easter, Mother's Day, Pioneer Day, Thanksgiving, Christmas or in commemoration of some event in Church History; corresponding with classes (studying your course) in another stake, city, state or country.

To the practical teacher experience will speak advising caution in the use of these activities, but it will not speak discouragingly. Every method is attended by hazards of failure and these do develop inevitably if the teacher has not been careful to prepare for success and to prevent failure.

To illustrate what the teacher must

do to assure success in the use of such activities, let us suppose that you decide to arrange to visit a class in a neighboring ward. First you will secure the approval of the superintendent of your school and of the school to be visited. Next you will be sure of the cooperation of the teacher whose class you are to visit. These arrangements, including the date of the visit and what you and your class will do to help make the class a success on that day, can be agreed upon in Union Meeting. To this point the arrangement is tentative. Going further with it depends upon the assurance you feel that your class will respond favorably and will conduct itself creditably as visitors.

Assured of this you will proceed to unfold the plan to your class. Let the pupils enter fully into all arrangements. This will serve to impress them with a sense of their responsibility for the success of the visit. They can solve the problem of transportation, with help from home. Let them suggest what is proper etiquette for the occasion. Leave them to decide how they will act, what they will do in the opening exercises and in the class room of the school acting as host. Have them suggest appropriate courtesies to show their hosts. Help them to visualize an ideal of conduct which they would like to realize in this visit. Aim to impress them with the fact that this is to be an opportunity for them to make new friends and to enlarge the circle of people who should like them and who should enjoy meeting them. Be sure that they have a definite objection to or intolerance of the "smart alec," the "show-off," the "wise-cracker," the "rowdy." Make certain that each is anxious to be gentlemanly and lady-like. Require that their behavior in your school and class demonstrate that they know what to do and how to act. If your class is too large to be taken as a whole on such a visit, divide it into two or more sections and cast lots for turns to visit. You will

need an assistant teacher in this event.

Furthermore, you know what the lesson is to be in the other class on the day of your visit. What will your class have to offer of special interest? This situation should motivate a special interesting preparation to which each of your students will have something worth while to contribute.

After you have developed with your class a complete plan of action, you should confer with the teacher of the class to be visited so he will know what he can expect from you and your class. He will act as host and will direct the whole procedure with your assistance.

Keep before your class the fact that your visiting this class will mean that the visit will be returned some time soon thereafter and that you and they will have opportunity to act as hosts. This "activity" provides practical opportunity for the application of the Golden Rule.

The teacher of the class to be visited will have much to do in preparing his class for your visit. He will need to be assured that his class knows how to and will act creditably on the occasion, that his and their preparation and performance will be worthy and that all other things, time, circumstances and conditions will be favorable.

Unless teachers and classes are willing to make such preparation, it is best not to attempt to utilize this activity as a method, but to continue with methods which may be more colorless and effortless.

However, teaching methods will never improve if teachers are unwilling to pay the price in effort and courage. "Only the brave deserve the fair."

Before you attempt to use any of the other activities suggested in the eighth paragraph, examine it carefully and exhaustively to determine what must be done to keep the meth-

(Continued on page 163)



*Fear God,
and keep His
commandments:
for this is the whole
duty of man.*

Ecc. 12:13

Gospel Doctrine

General Board Committee:

George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack

MESSAGE OF THE DOCTRINE AND COVENANTS

First Sunday, June 4, 1933

Lesson 20. The City of Zion or New Jerusalem

Texts: *Doctrine and Covenants*, and *Sunday School Lessons* (quarterly), No. 20.

Objective: To show that God's purposes will be fulfilled.

In this lesson it will be well to lay principal stress upon two facts, namely, (a) that the promises of God with respect to the establishment of Zion will be fulfilled, and (b) that the Latter-day Saints should prepare themselves for this work.

Failure of the Saints to establish Zion when they were led to western Missouri by the Prophet Joseph is in no sense a failure of the word of God. Divine promises are always based upon the fidelity and devotion of those to whom the promises are given. People may fail but the promises of God cannot fail. Some have thought that the Lord's promise to build a temple at Jerusalem City, Missouri "in this generation" has failed, or that the temple will be built within the next few years. The answer to this, as explained in the Quarterly, might with profit be employed in class discussion.

The other fact of outstanding importance is that whenever the Latter-day Saints are called to build this temple they must be thoroughly prepared for this important work. Aforetime they must prove their devotion by implicit obedience to whatever the

Lord requires of them—tithing, Word of Wisdom, temple work, etc. The project failed before because the people generally were not willing to subscribe to the requirements made of them. They who are not able to abide the lesser laws will not be able to abide the higher ones, hence the necessity of preliminary preparation.

Suggestions for discussion:

1. Why in your judgment should the world have two capitals in the latter days?
2. What advantage does western Missouri offer as a "center place" of Zion?
3. Why is it necessary that God's promises are contingent upon the faithfulness of those to whom they are given? Otherwise would man's agency be violated? How?
4. Why is it impossible for man to obey higher laws if he is unable to obey the lesser ones?
5. In what respects, if any, will the members of your class have to modify their lives before they will be ready to assist in the building of Zion?

Second Sunday, June 11, 1933

Lesson 21. The Basis of Human Rewards

Texts: *Doctrine and Covenants*, and *Sunday School Lessons* (quarterly), No. 21.

Objective: To show that God is the very essence of fairness and love.

The Latter-day Saints unqualifiedly accept the Biblical doctrine of the all-sufficiency of God's grace, but they reject the sectarian interpretation that God grants his grace indiscriminately—that is, irrespective of men's deeds. Specifically, God

grants the gift of salvation to those who by their works have prepared themselves to receive it. Good works do not save us; they merely put us in such a position that we are prepared to be saved. Salvation is thus truly a gift of God.

Laws are of universal application, and invariably operate in the same way under similar conditions. There is no such thing, neither in natural nor spiritual matters, as getting something for nothing. It is heartening to know that Deity always rewards us with precisely what we deserve, but nothing more. We receive nothing except by rendering obedience to the law that produces it. This is the very essence of fairness—the justice of God. There is no progress except by conformity with the law upon which it is predicated.

Likewise it is encouraging to know that when we keep the commandments of God, he is bound to fulfill them. This is true of all of the laws of Nature (God). Burning coal never fails to give out heat; the appearing sun never fails to produce light; expanding steam never fails to exert force upon the objects about it; indeed, laws never fail to produce conditions predicated upon them, otherwise they would not be laws. Thus the Latter-day Saint knows that when he pays his tithing, keeps the Word of Wisdom, visits the sick and fatherless—keeps any of the commandments of God—the results are as invariable as the appearance of light with the rising of the sun, for there are no exceptions to God's laws.

Suggestions for discussion:

1. What, then, is the meaning of the expression, "Ye are saved by grace?" And why is salvation a gift of God?

2. Why is the sectarian doctrine of unmerited rewards unfair both to Deity and man?

3. Why is obedience necessary to progress? Illustrate this by means of modern radio development.

4. Is nature bound when we obey her laws? Is she under any obligation when we obey not her laws? Give half a dozen illustrations.

5. Why is the sinner unable to receive God's blessings? Why is the laggard unprepared to do the work of the athlete?

Third Sunday, June 18, 1933

Lesson 22. The Word of Wisdom

Texts: *Doctrine and Covenants* and *Sunday School Lessons* (quarterly), No. 22.

Objective: To show that the "order and will of God" should be sufficient unto obedience.

It is hoped that this lesson will be approached primarily from the viewpoint that whenever the "order and will of God" is expressed to the Latter-day Saints, it alone should be sufficient to produce obedience. Perhaps already sufficient emphasis has been placed upon the tendency to prove the accuracy of the Word of Wisdom by citing the opinions of men, say, concerning the baneful effects of alcohol, tobacco, etc. While the opinions of men are good, the word of God is transcendently better.

It will perhaps be difficult to place too much stress upon the fact that the Word of Wisdom was given as a *warning and fore-warning of the conspiracies of evil men* in latter days. The activity of the liquor and tobacco trusts to foist their products upon the public, irrespective of the injury done to users—men, women, and even children—is a literal fulfillment of this warning. There probably never was a time in human history when commercial agencies had less regard for human welfare than is being exhibited at present by the tobacco and liquor trusts. The Latter-day Saints have no excuse for being deceived by them; the warning has been in their possession for now one hundred years.

Hence, if for no other reason, the Word of Wisdom should be obeyed

because of the self-mastery which it encourages and affords. According to their belief, the Latter-day Saints have a long line of conquests ahead for them—for they are eventually to ascend into the very presence of the Father by successively overcoming the frailties of human nature. By doctrine, then, Latter-day Saints are conquerors—never servants, especially to sin or other misbehavior. An enslaving habit destroys the freedom requisite for progress. Obedience to the laws of God will make men free. Injurious habits enslave, and therefore, of necessity, come from an evil source.

Suggestions for discussion:

CONCERT RECITATION
(Doctrine and Covenants, 82:10)

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

1. Should not the "order and will of God" be as binding upon us as a commandment? Explain.

2. Why is the word of God transcendently more important than the opinions of men—even experts?

3. Discuss the Word of Wisdom from the standpoint of a "warning."

4. Why do enslaving habits detract from the freedom which God has prepared for the faithful?

5. How does resistance to sin make men free?

Fourth Sunday, June 25, 1933

Review

Union Meeting

(Continued from page 159)

od completely under your control and serving your purpose. Clarify what teaching purpose you hope to accomplish with the method you select. Make a detailed plan of each step you must take, what you must do, what the pupils may do. Do not overlook the importance of a tactful introduction and presentation of your plans to your class.

Above all do not let any of these "activities" or methods defeat your purpose to the extent that they will supplant the lessons you are to teach. A definite time in the order of business of your class should be reserved for this purpose and that time should not be allowed to interfere with your presentation of the lesson for the day. Rather it should be used to aid you in that presentation.

The time reserved for discussing "activities" may be devoted to the appointment of student committees, or the hearing of reports from these committees. Committees will want

to meet at other than class times. How fortunate if they will voluntarily seek the teacher outside of class for a special, private conference or for suggestions. Wise the teacher who can adroitly encourage such contacts.

Assignment

1. The Stake Supervisor should select one of the "activities" suggested above, which he feels can be successfully promoted. In advance he should notify teachers of his department of the selection and ask that each do the following: Develop a plan in practical detail and go to Union Meeting and discuss it with fellow teachers and stake supervisor.

2. Make a list of other "activities" appropriate for use in your department.

The teaching possibilities of another of the "activities" suggested above will be reviewed next month in this department.



Missionary Training

General Board Committee:

Albert E. Bowen, Chairman; David A. Smith,
Vice Chairman; Henry H. Rolapp, Charles
H. Hart and Charles J. Ross

First Sunday, June 4, 1933

Lesson 19. The Sacrament of the Lord's Supper.

Text: Sunday School Lessons, No. 19.

Objective: Through partaking of the Sacrament worthily we renew our covenants with God and derive strength to keep them.

Suggestive outline:

- I. Origin of the Sacrament of the Lord's Supper.
- II. Its purpose.
 - a. As a covenant.
 - b. As a source of strength.
 - c. Conditions upon which benefit depends.
- III. Its administration among Latter-day Saints.
 - a. When administered.
 - b. Who may partake.
 - c. Water for wine—justification of.
- IV. Its benefits.
 - a. A reminder.
 - b. Strengthening power.

Additional Lesson Material: "When Jesus came and suffered, 'the just for the unjust,' he that was without sin for him that had sinned, and

was subject to the penalty of the law which the sinner had transgressed, the law of sacrifice was fulfilled, and instead thereof he gave another law, which we call the 'Sacrament of the Lord's Supper,' by which his life and mission, his death and resurrection, the great sacrifice he had offered for the redemption of man should be kept in everlasting remembrance, for said he, 'this do in remembrance of me, for as often as ye eat this bread, and drink of this cup, ye do show the Lord's death till he come.' Therefore this law is to us what the law of sacrifice was to those who lived prior to the first coming of the Son of Man, until he shall come again. Therefore, we must honor and keep it sacredly, for there is a penalty attached to its violation, as we shall see by reading the words of Paul."—I Cor. 11:27-30; "Gospel Doctrine," page 255.

Suggestions to teachers: The blessing upon the bread and the water are among the few fixed prayers we have given us. These prayers should be thoroughly learned by each member of the class. The teacher may well confer with the bishop, to the end that each member of the class, holding the requisite Priesthood, may be given an opportunity in the ward service to officiate in blessing the bread and the water.

The Sacrament is one of the forms of revealed religion. But this fact, that it is a form, should not lead us to believe it to be unnecessary. Forms are necessary, not only in religion, but in life generally. Words, whether spoken or written, are forms, or signs, of what is in the mind. So are gestures—the raising of the hand in giving an oath in court, the handclasp of friendship, the kiss of affection. Just

as we cannot get along in life without forms, signs, tokens, so we cannot do without these in religion—which is but a phase or section of life. People who say that we do not need religious forms, have not thought their way through the subject. The Church of Jesus Christ of Latter-day Saints has a minimum of form.

Second Sunday, June 11, 1933

Lesson 20. Salvation.

Text: Sunday School Lessons, No. 20.

References: Doc. and Cov. 6:13; 11:7; 14:7; 78:13-22; 84:65-76; 89:2; 109:4; Sec. 76; Moses 6:52; I Nephi 19:15-17; Mosiah 13:28; Alma 9:28; III Nephi 20:31-35; Luke 3:6; Acts 4:12; 13:26; 16:17; Rom. 1:16; II Cor. 1:6; 7:10; Ephesians 1:13.

Objective: "Not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Suggestive Outline:

- I. Salvation—What it is.
 - a. Distinguished from exaltation.
 - b. Degrees of exaltation.
- II. Who may attain exaltation.
 - a. A relative rather than an absolute term.
 - b. Upon what it depends.
- III. Exaltation predicated upon obedience to law.
 - a. Necessity for knowing the law.
 - b. Necessity for observing the law.

Additional Lesson Material: "We are of the earth, earthly; and our

CONCERT RECITATION FOR JUNE

2 Nephi 28:30

"For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have."

Father is heavenly and pure. But we will be glorified and purified, if we obey our brethren and the teachings which are given. When you see celestial beings, you will see those being clothed upon with robes of celestial purity. We cannot bear the presence of our Father now; and we are placed at a distance to prove whether we will honor these

tabernacles, whether we will be obedient and prepare ourselves to live in the glory of the light, privileges, and blessings of celestial beings. We could not have the glory and the light without first knowing the contrast. Do you comprehend that we could have no exaltation, without first learning by contrast? When you are prepared to see our Father, you will see a being with whom you have long been acquainted, and he will receive you into his arms, and you will be ready to fall into his embrace and kiss him, as you would your fathers and friends that have been dead for a score of years, you will be so glad and joyful. Would you not rejoice? When you are qualified and purified, so that you can endure the glory of eternity, so that you can see your Father, and your friends who have gone behind the veil, you will fall upon their necks and kiss them, as we do an earthly friend that has been long absent from us, and that we have been anxiously desiring to see. These are the people that are and will be permitted to enjoy the society of those happy and exalted beings." (Journal of Discourses, Vol. IV, page 54.)

Suggestions to teachers: By discussing with the class the results of their own experiences in life they can be led to deduce the rule that

nothing by way of personal achievement comes without effort. More than that, they can be led to the conclusion that nothing really worth having comes in any other way. If that be true of the ordinary things of life, then it is but reasonable to suppose that the rule applies equally to spiritual achievement. Everything is governed by law, and obedience to the law is a necessary condition to attainment. If this be true it is but reasonable to conclude that the noblest and highest of all possible attainments—eternal exaltation—can come in no other way.

Questions: What is the difference between "salvation" and "exaltation"? In what sense is salvation free? Is exaltation free? Is baptism necessary to salvation in this sense? Or faith, or repentance, or anything else? Why not? What ordinances are necessary to exaltation? What principles? Is a good life here necessary to exaltation? What do you understand by a "good life"? What is necessary to entrance into the celestial kingdom? the terrestrial kingdom? the celestial kingdom? The Catholics teach that we are "saved" through forms; the Protestants in general, through grace; the Saints that we are exalted through knowledge applied to life. Which is the most in harmony with experience and reason? Why do you think so?

Third Sunday, June 18, 1933

Lesson 21. The Scriptures.

Text: Sunday School Lessons, No. 21.

References: Doc. and Cov. 68:1-4; I Nephi, Chapters 3 and 4; I Nephi 19:22-24; 2 Nephi 4:14, 15; Alma 13:2; 3 Nephi 23:1-5; Matt. 4:4; John 5:39; 2 Timothy 3:16; 2 Peter 1:19-21.

Objective: The Scriptures contain messages of God to His people in various ages of the world.

Suggestive Outline:

- I. What is scripture?
 - a. Its source.
 - b. Its value and authority as a guide.
 - c. Reason for different interpretations of.
- II. Is there a complete and final scripture?
 - a. Reasons for your statement.
 - b. Have all peoples always had the same scriptures?
- III. Latter-day Saint Scriptures. Are they the last word in scripture?
- IV. In light of our belief in continued revelation, what is the value of ancient scripture?

Additional Lesson Material: "Christ is the Master, the Scriptures are the servant. Here is the true touchstone for testing all the books: We must see whether they work the works of Christ or not. The book which does not teach Christ is not apostolic, were St. Peter or St. Paul its writer. On the other hand, the book which preaches Christ is apostolic, were the author Judas, Annas, Pilate or Herod." Luther's Works, Erlangen edition, Vol. 62, page 128.

"God has held the angels of destruction for many years lest they should reap down the wheat with the tares. I want to tell you now that these angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth, waiting to pour out the judgments, and from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this and reflect upon these matters. If you do your duty, and I do my duty, we shall have protection and be shielded and pass through the afflictions in peace and in safety. Read the Scriptures and the revelations; they will tell you about these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You will live to see these things whether I do or not. I have felt oppressed with

the weight of these matters, and I felt I must speak of them here." From a sermon delivered by President Wilford Woodruff in Brigham City, June, 1894. See report of Eighty-eighth Semi-Annual Conference, page 52.

Suggestions to teachers: The important thing to establish out of this lesson is a faith in the value of the scriptures as a guide to conduct. It is safe to say that one can never get into trouble by strict adherence to the admonitions of scripture. They cannot therefore be anything but good in their influence.

Questions: Why is the idea of Christians generally, that the canon of Scripture was closed nineteen centuries ago, not at all reasonable? What is the difference between truths that are universal and truths that are of local application? Was the revelation about the flood given to Noah a local or universal truth? Why? Was the law against murder or unchastity, as given to Moses, local or universal? Give other instances of each, from the *Bible*, from the *Book of Mormon*. Which of the two—local or general—do we need today? Will there ever be a time when we shall not need "new" revelation?

Fourth Sunday, June 25, 1933 Review.

1. Of what importance is it to the individual member of the Church that the Church is so comprehensively organized?

Answer: Every member has adequate opportunity, by being active in the organizations of the Church, to render some service to his fellows and to profit by the development which rendering such service will bring.

2. What attributes are developed by engaging in (a) Temple Work, (b) genealogy-gathering?

Answer: (a) Faith, appreciation of the eternal nature of marriage, family ties, gospel principles, priesthood, etc. (b) regard for the spiritual welfare of others.

3. Why are the temple marriages of Latter-day Saints good for society?

Answer: They promote (1) permanency of the marriage relationship; (2) righteousness in the marriage relationship; (3) solidarity of family life; (4) a high regard for child-life and welfare.

4. What advantages are there in accepting the Latter-day Saint view of the personality of God?

Answer: Makes prayer more purposeful and intimate; because it is easier to understand; makes possible a clearer and more convincing interpretation of all scripture relating to Deity; tends to promote for the believer a closer relationship with Deity; fosters faith.

5. How does knowledge of the life, character and purposes of Jesus Christ help one to develop the Latter-day Saint conception of the personality of God?

Answer: Jesus said: "He that hath seen me hath seen the Father." The more we know and understand of Jesus from the *Bible*, the *Book of Mormon* and the *Doctrine and Covenants* the better will we come to understand the Lord's will and purpose as it concerns mankind.

6. What effect upon the life of the individual does being ordained to and magnifying the priesthood have?

Answer: Righteousness is one of the chief ends sought through the bestowal and exercise of the priesthood. One who holds the priesthood and magnifies it has a constant incentive to live a righteous life.

7. Why is the principle of continuous revelation necessary to the perpetuity and growth of the Church?

Answer: It assures the Church of divine direction in all crises threatening its existence and welfare and of the revealment of truth and new principles as these may be necessary to aid mankind in making adjustment to a changing world.

8. Write the words of the Blessing on the Bread.

(Continued on page 174)



Nauvoo Temple

Gospel Messages

General Board Committee:

Alfred C. Rees, Chairman; James L. Barker,
Vice Chairman; and Horace H. Cummings

An Epoch in Church History

LESSONS FOR JUNE

Course C—Ages 18, 19 and 20

First Sunday, June 4, 1933

Lesson 19. Building on the Foundation Laid by the Prophet

Text: *Sunday School Lessons* (quarterly), No. 19.

References: *History of the Church*, Vol. VII, pp. 254, 263. The Epistles referred to in the text may be found on pages, 250, 280 and 356.

Objective: To show that, under the administration of the Twelve, it was contemplated that the Church should continue the plans made through the Prophet.

Topical Outline:

- I. Opening up the subject.
 - a. Remark of President Young.
 - b. His caution against dissension.
- II. Question of migration.
 - a. In Nauvoo.
 - b. Elsewhere in the United States.
 - c. In Canada and Great Britain.
- III. Letters from the Twelve to the Church.
 - a. Number.
 - b. Contents and purpose.
- IV. Districting the Nation.
- V. The vitality of "Mormonism."

Additional Helps: The phrase, "building on the foundation laid by the Prophet Joseph" was often on the lips of President Young. By it he meant to continue the work begun by the founder of "Mormonism." It

was to the credit of the great pioneer that he professed nothing new, but only to carry on in the work established by his predecessor in the headship of the Church.

And herein lay a great psychological truth, however it came about: Already, in the minds of all the Saints, there was a deep belief in the Prophet and in his work. Few men in history were more devotedly loved and followed than Joseph Smith. For the Apostles, therefore, to say, as they all did, that they intended to build on the foundations laid by the Prophet, was to gain access to the hearts of the Saints.

Incidentally it might be noted here that the pedagogy, the psychology, employed in the development of the Church in this dispensation is deep and sound, according to the highest standards of education—the training of the Prophet Joseph for his work being an instance.

Second Sunday, June 11, 1933

Lesson 20. The Program in Temporal Matters

Text: *Sunday School Lessons* (quarterly), No. 20.

References: *Doctrine and Covenants*, sec. 124:25-55; also sec. 119; *Essentials in Church History* (Smith) pages 308, 309, 310, 340, 400; *History of the Church*, Vol. VII, pages 318-21, 417-18, 457-77, 535, 541, 567, 617-18 with note, and pages 251 and 280.

Objective: To show that the Twelve carried on the work of the Prophet so far as material affairs were concerned.

Topical Outline:

- I. The spiritual and the temporal.
 - a. Meaning of each.
 - b. How they overlap.
- II. The Nauvoo Temple.
 - a. Inception of the idea.
 - b. Work to be done there—
 - For the dead.
 - For the living.
 - c. Penalty for not erecting it.
 - d. Steps in its construction.
- III. Financial work of the Apostles.
 - a. The principle of tithing.
 - b. Instructions of President Young.
- IV. The gathering movement.
 - a. The gathering place.
 - b. Measures suggested to build Nauvoo.

Additional helps: Here is seen perhaps better than anywhere else before this the difference between the talents of Brigham Young and Joseph Smith.

The foundations of the Church must needs be laid by one who was highly spiritual—a seer and a prophet in fact. Accordingly Joseph Smith, a man in whom the gift of seership was as great as in any man who ever lived, was the chosen instrument through which to establish the Church in this dispensation. In the practical affairs of life, as these are regarded, he had no exceptional "gift."

After his death, when all the important truths had been revealed, what was needed was an executive, a man in whom was the capacity for details in the practical affairs of life. Hence Brigham Young. In this man, natively, was the gift of seeing to those details that have to do with finance, with building, with organization. One cannot help but marvel at the swift rise of Brigham Young in the Church and the experiences which developed his native talents.

Third Sunday, June 18, 1933

Lesson 21. Program in Spiritual Affairs

Text: *Sunday School Lessons* (quarterly), No. 21.

References: *History of the Church*,

Vol. VII, pages 259, 282, 286, 515-19.

Objective: To show how the Twelve carried out the plans of the Prophet in spiritual matters.

Topical Outline:

- I. Division of the program.
 - a. Preaching the gospel.
 - b. Perfection of the Saints.
- II. Preaching the gospel.
 - a. Districting of the United States.
 - b. Care of the work in Canada and Great Britain.
 - c. Function of the Seventy.
- III. Perfection of the Saints.
 - a. Lopping off dead branches.
 - b. Testing fellowship.
 - c. Living by revelation.
 - d. Remembering the commandments.

Additional Help: It has been estimated that about one million dollars a year has been expended during the last twelve years in missionary work. This includes only what has actually been laid out in money by either the Church or the missionaries or their families and friends. It does not include what the missionaries would have earned had they not been absent from home.

In question 3 it is intended to bring out the answer: Murder and sexual sin. These are greatest because they involve life in some aspect or other, and life is precious beyond everything else in the universe, not to mention the earth. As a rule, too, what injures others is worse, in the eyes of both God and society, than what affects ourselves only.

Fourth Sunday, June 25, 1933

Lesson 22. The Spirit in Which the Apostles Worked

Text: *Sunday School Lessons* (quarterly), No. 22.

References: *History of the Church*, Vol. VII, pages 282, 232-3, 515-19. For some details as to the conditions under which the Saints suffered, see the preceding lessons that touch on the subject.

Objective: To show the spirit of humility, love, and good will which obtained in carrying on the work after the Prophet's death.

Topical Outline:

I. Conditions at the time.
a. Enumeration of details.

b. Spirit ordinarily brought out.

II. Statements of leading men.
a. In the first letter of the Apostles.
b. In President Young's prayer.
c. In Orson Pratt's Farewell Message.

Additional help: In the *Book of Moses* (*Pearl of Great Price*) we read: "This is my work and my glory —to bring to pass the immortality and eternal life of man." No finer thing than that has ever been said about God. Service was the key word to the work of Jesus while he was among men, in which characteristic he reflected the characteristic of the Father.

CONCERT RECITATION FOR JUNE

(*Doctrine and Covenants, Section 18, Verse 15*)

"If it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the Kingdom of my Father."

Now, no greater task lies before the teacher of the youth than to instill into them the idea of service as the greatest thing to be desired by any human being; to labor all one's life even if to bring but one soul unto God, is declared to

be joy unspeakable in the kingdom of heaven. (See Doc. and Cov., 18:15, 16.)

What ways are open to a young man or a young woman today for service? Are there any occupations that tend more than others to service? If so, what are they? To what extent should the making of a living enter into the choice of a vocation? What is the difference between making a living and making a life? Are the two irreconcilable?

Note: To preserve the unity of the second quarter series of lessons the review should be held July 2, 1933.

Fifty Acres

I've never been to London,
I've never been to Rome,
But on my Fifty Acres
I travel here at home.

The hill that looks upon me
Right here where I was born
Shall be my mighty Jungfrau,
My Alp, my Matterhorn.

A little land of Egypt
My meadow-plot shall be,
With pyramids of haystacks
Along its sheltered lee.

My hundred yards of brooklet
Shall fancy's faith beguile,

And be my Rhine, my Avon,
My Amazon, my Nile.

In June I find the Tropics
Camped all about the place;
Then white December shows me
The Arctic's frozen face.

My wood-lot grows an Arden,
My pond a Caspian Sea,
And so my Fifty Acres
Is all the world to me.

Here on my Fifty Acres
I safe at home remain,
And have my own Bermuda,
My Sicily, my Spain.

—James Larkin Pearson in *New York Times*.



New Testament

General Board Committee:

Milton Bennion, Chairman;
T. Albert Hooper, Vice Chairman

CONCERT RECITATION FOR THE MONTH

(Romans 12:17, 18)

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

LESSONS FOR JUNE, 1933

Course B—Ages 15, 16 and 17

Two and One-Half Minute Talks

1. Blessed are the pure in heart.
What does it mean?
Clean thoughts; feelings and desires.
How may such purity be cultivated?
Chiefly by control of thoughts and conversations.
Recite the 13th Article of Faith of the Latter-day Saints.
Show how it applies to this beatitude.
What benefits may come to the pure in heart?
The Spirit of God may dwell in their hearts, to comfort, enlighten, cheer and strengthen them for spiritual service.
2. Blessed are the peacemakers.
Why is peace better than strife?
Peace is essential to general brotherly love.
It makes for progress and happiness.
Strife destroys love, hinders

progress, wastes human energy and fosters misery.

What helps to make peace and to keep it?

The development of human understanding, sympathy for others, the spirit of forgiveness and the habit of being merciful.

Why are peacemakers called the children of God?

Because God is love and Jesus came to bring peace on earth and good-will toward men.

First Sunday, June 4, 1933

Lesson 19. The Beatitudes.

(d) Blessed are the merciful

Text: Pupil's quarterly bulletin.

Objective: To show the value to mankind of mercy or compassion.

Other Sources of Information:

Bennion, M.—"Moral Teachings of the New Testament," Chapter 15;

Talmage, J. E.—"Jesus the Christ," pages 391-395; Kent, C. F.—"The Life and Teachings of Jesus," pages

134-155; Gore and others—A New

Commentary on Holy Scripture:
Commentary on basal readings.

Suggested Outline:

1. In what ways does the practice of mercy make life more livable?
2. How is the subject of this lesson related,
 - (a) To Matt. 5:38-48?
 - (b) To Romans 12:17-21?
 - (c) To the subject of forgiveness, as treated in the New Testament?
3. Of what benefit is the practice of being merciful,
 - (a) To the one who extends mercy?
 - (b) To the one who is the object of mercy?
 - (c) To society in general?

Supplementary Thoughts: Forgiveness is the subject of lesson 25 in this course. There can be no objection, however, to using New Testament passages on this subject to illustrate the principle of mercy. The passages will be found together in the reference to Moral Teachings of the New Testament, Chapter 15.

Some very excellent illustrative materials may be had from sources without the Bible, from the best fiction, poetry, and biography. One of the reasons why Abraham Lincoln is regarded by many as the most loved American citizen is because of his great heart. This was often manifested in the mercy he extended to mothers and sons notwithstanding the protests of some of his army officers. But more than that his heart often bled for the sufferings of the nation, much as Jesus wept for the sins and the impending destruction of Jerusalem. Lincoln's compassion was well known to the South, no less than to the North. His assassination was felt as a very great loss to the nation, no less so by the South than by the North.

The story of the Good Samaritan is the classical illustration of the principle of compassion, which is closely akin to mercy; perhaps it may best be regarded as one form of mercy. Some students of ethics regard compassion

as the greatest of all virtues and also the greatest of all human needs today. There are now millions of men, women and children in the world who are greatly in need of justice in the most enlightened sense of that term, but who also are in need of compassion, mercy.

Many illustrations may be had from contemporary life. Bring this lesson into relationship with current problems.

Second Sunday, June 11, 1933

Lesson 20. The Beatitudes

(e) Blessed are the pure in heart

Text: Pupil's quarterly bulletin.

Objective: To show how purity of heart leads to purity of action and is essential to the development of the moral and religious life.

Other Sources of Information: Bennion, M.—"Moral Teachings of the New Testament," Chapters 10 and 11; Talmage, J. E.—"Jesus the Christ," pages 230-232; Kent, C. F.—"Life and Teachings of Jesus," pages 176-188; Gore and others—A New Commentary on Holy Scripture; Commentary on basal readings; any good text on Psychology for teachers.

Suggested Outline:

1. (a) Ask pupils to explain the meaning of these passages: Matt. 6:19-21; 12:34-37; 15:16-20.
 (b) Show how they are related to the subject of this lesson.
 2. (a) What should a youth do if a member of his group tells a story suggestive of evil?
 (b) What bearing upon this question have the passages cited under 1?
 3. Read and discuss from the standpoint of the subject of this lesson, these passages, Psalms 19:14; 2 Cor. 6:16; 1 Cor. 3:16; 17.
 4. By what means may a youth cultivate purity of heart?
- Supplementary Thoughts:** The

Bible is very rich in materials bearing upon this lesson, as shown by the numerous references given in connection with the problems and the outline. These passages are very strong and impressive, and should not be slighted in favor of other materials. On the side of application, however, much help can be had from some books on education and educational psychology and articles in educational magazines; this is especially true of books and magazines dealing with character education and parents' problems. Among the books that can be recommended are: Neumann, Henry, — "Education for Moral Growth;" "Lives in the Making;" "Drums of Morning;" "Modern Youth and Marriage."

There is also much helpful material in books and pamphlets published by the American Social Hygiene Association, New York. Lists may be had on request. Some of their leaflets are distributed free and others at nominal cost. They also publish a monthly magazine, Social Hygiene. These materials deal with sex problems, in the broad sense of that term. In general they emphasize the positive constructive side; this is quite essential to effective educational work relating to sex.

"The Parents' Magazine" contains much helpful material.

Wm. James, "Psychology" and his "Talks to Teachers," are still among the most helpful books on psychology as applied to moral education. Make use of whatever reliable materials are available to you for discussion of applications of this lesson.

Third Sunday, June 18, 1933

Lesson 21. The Beatitudes

(f) Blessed are the peacemakers

Text: Pupil's quarterly bulletin.

Objective: To show the practical values of conciliation and the evils of contention.

Other Sources of Information: Bennion, M.—"Moral Teachings of

the New Testament," Chapter 28; Kent, C. F.—"The Life and Teachings of Jesus," pages 176-188; Kent, C. F.—"The Work and Teachings of the Apostles," pages 190-200; Gore and others—A New Commentary on Holy Scripture; Commentary on basal readings; Books and magazines on Child Training; current magazines that deal with international problems; publications of peace foundations.

Suggested Outline:

1. Make a list of the reasons why a person should not indulge in quarrels. The list may include: Promotes bad emotional states; interferes with love of neighbor; causes loss of mental efficiency; fosters misery rather than joy and therefore directly interferes with realizing the goals of life; tends to disrupt the family, neighborhood, or community.
2. Make a list of the advantages of living peaceably.
3. Why are peacemakers called the children of God?
4. (a) What are the consequences of wars?
 (b) Why should wars be done away with?

Supplementary Thoughts: There is much good material in essays, poetry, and fiction that can be used in connection with this lesson. Great writers from Cicero to Browning and Emerson have dealt with the subject in worthwhile ways.

The evils of envy, hate and fear are dealt with in many current educational magazines and recent textbooks in education and educational psychology. The evil effects upon the individual of these accompaniments of quarrelling are well established; as are the beneficial effects of harmonious, peaceable living. This and kindred subjects are treated in any good, recent book on Mental Hygiene. Some of this material is now included in the best recent books on Personal Hygiene, and on Child Training; such as: Thom—"Every

Day Problems of the Every Day Child;" also in the "Parents' Magazine."

The problem of international peace is one that should be of great interest to all people, young and old. Thomas Jefferson in 1786 wrote this: "Peace and friendship with all mankind is our wisest policy, and I wish we may be permitted to pursue it." (Letter to Dumas)

In international affairs moral standards develop very slowly; but every citizen in every nation may do something to help this cause. What can your pupils do?

See publications of Peace Foundations and magazine articles on this subject.

Fourth Sunday, June 25, 1933 Quarterly Review

1. (a) Write, in substance, the golden rule.
- (b) What, besides good-will, is necessary to practice it?
2. Why should we love our enemies?
3. What is the meaning of meekness as used by Jesus?
4. Of what value to the individual is meekness or humility?
5. Why should one hunger and thirst after righteousness?

6. Why should justice be tempered with mercy.

7. How may purity of heart be cultivated?

8. Why is it wasteful to be quarrelsome?

Answers

1. (a) Do unto others as you would have others do unto you.

(b) Human understanding and imagination to put one's self in the other fellow's place.

2. Because it tends to do away with enmities and it makes both us and them better.

3. Teachableness, openmindedness, readiness to obey the truth.

4. He is in better condition of mind to learn new truth, to correct his errors and other defects, and to make positive improvements in his character.

5. Because otherwise he will not attain it and it is highly desirable that everyone should do so.

6. Because few would survive the old fashioned justice undiluted with mercy, and general survival of the race is hoped for.

7. By constant cultivation of purity of thought.

8. Because it consumes energy to no good purpose and makes us inefficient in our work.

Missionary Training

(Continued from page 167)

Answer: *Blessing on the Bread:*

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember Him and keep His commandments which He has given them, that they may always have His spirit to be with them. Amen.

9. Write the words of the Blessing on the Water and underline the phrases which are the same in each.

Answer: *Blessing on the Water:*

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this water to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the Eternal Father, that they do always remember Him, that they may have His spirit to be with them. Amen.



Old Testament

General Board Committee:

Robert L. Judd - - - - Chairman
Elbert D. Thomas - - - - Vice Chairman
Mark Austin

Course A—Ages 12, 13 and 14

First Sunday, June 4, 1933

Lesson 19. Moses. (Continued)
—The Egyptian Plagues

Text: Sunday School Lessons, No.
19.

Objective: To emphasize the uselessness of human efforts in attempting to frustrate the purpose of the Lord.

Reference: Exodus, chapters 7 to 10.

Suggestive Outline:

- I. The Purpose of the Plagues as related in the Bible. (See Exodus 7:4-5, 9:15-16.)
- II. The Conflicting Powers.
 - a. Moses and Aaron.
 - b. The Egyptian Magicians.
- III. The Plagues in Order.
 - a. The water of the Nile changed into blood.
 - b. Frogs.
 - c. Gnats or mosquitos.
 - d. Flies.
 - e. Cattle sores.
 - f. Boils.
 - g. Hail.
 - h. Locusts.
 - i. Sandstorm.
 - j. Death to Egyptian first born.
- IV. The results of the Plagues.

Lesson Enrichment: "The events which preceded the Exodus were so deeply imprinted on the national memory that they are recorded with exceptional fullness and in all three sources. (That is, in all three of the original Bible records from which the Bible as we have it today were compiled—Editor.) As they were committed to writing four centuries or more after the time of Moses, it is not to be expected that these stories should be exact recollections of actual facts. On the other hand no one who possesses a sound historical judgment would be prepared to deny that there is a substantial basis of fact in the traditions which they preserve."—*A New Commentary on Holy Scripture* (1928), pp. 71-72.

(See *Juvenile Instructor*, May, 1930, pp. 303-4.)

Suggestions for teaching this lesson: The problem of the teacher here is to reduce the matter in this lesson to such terms as can be understood by the class; that is, to bring it within the field of their experience. So far as the material itself is concerned this will not be difficult to do, for it is mainly narrative of a strange and therefore interesting, sort. The difficulty will come only when the meaning of the matter is to be made clear to the pupils. The objective of the lesson expresses this meaning, and this objective should not be lost sight of in the story-interest.

Perhaps the following questions may help to clarify the issue: 1. Give an instance from your own life, or the life of some one else, in which your

will was opposed by the will of another person. (This may be even a contest in basketball or football.) 2. Which person or group won out in the end? What was it that brought about the victory? 3. In this contest in Egypt who are the two parties engaged? 4. Which won out? Why? 5. In what respects does the Lord have power that man cannot use? 6. How, sometimes, do we in these days place ourselves in opposition to God? How may we co-operate with Him?

The recitation could well begin with the teacher asking the first two of these questions of the class, thus challenging their attention and leading them up to the lesson-thought through their experience.

Second Sunday, June 11, 1933

Lesson 20. Moses. (Continued)
—The Passover

Text: Sunday School Lessons, No. 20.

Objective: As we by partaking of the Sacrament of the Lord's Supper commemorate His great sacrifice, so the ancient Israelites by the Feast of the Passover looked forward to the same event.

Reference: Exodus 4:22-23; 11: 12:1-36.

Suggestive Outline:

- I. The tenth Plague.
 The results.
- II. The adaption of an old feast to a new condition.
- III. The Feast Commemorates.
 - a. The passing of the destroying angel over the children of Israel at the time of the destruction of the Egyptian first born.
 - b. The deliverance of Israel from bondage.
- IV. Biblical records testifying of the Feast's future observance.
 - a. Numbers 9:1-5.
 - b. Joshua 5:10-11.
 - c. Matthew 26:26.
- V. Crossing the Red Sea.

Lesson helps: (See *Juvenile Instructor*, May, 1930, pp. 305-7.)

"The Feast which since the time of Israel's deliverance has been called the Feast of the Passover undoubtedly antedates the Tenth Plague. (See Exodus 3:18, 5:1, 7:16, 8:27, 10:9, and 12:21.) But since Moses' time it has taken on greater significance, and has been almost entirely commemorative of the great events connected with the deliverance. The Feast today has Christian as well as Hebrew significance. "To the Christian the Paschal lamb is a type of Christ, and the Paschal meal foreshadows the Eucharist (the Sacrament). (See I Cor. 5:7, 10:17.) The first born of all creation, the Lamb of God without blemish was offered once for all upon the cross. In the Eucharist we plead this Sacrifice, we realize our unity with each other, we renew our communion with God and the atoning virtue of the blood of the Lamb is applied for the salvation of all who by faith partake of the sacred feast." (A new commentary on the Holy Scriptures, page 76.)

Helps to the teacher: This lesson might well begin with a question like this: Why do we partake of the sacrament of the Lord's supper? This might be followed up by such questions as: 1. Why do you suppose bread and wine (with us water) were chosen for the sacrament? 2. How common are these constituents of the sacrament as compared with others you can think of? 3. What connection is there between our sacrament and the passover among the ancient Israelites? 4. What is a symbol? (Look up this word in a dictionary.) 5. What is it that Christ has done for us, that we could not do for ourselves? How did he do it?

After these questions shall have been discussed, the teacher will then be in a position to give the matter in the lesson. If there is not time, the crossing of the Red Sea may be slighted and emphasis be placed on the passover material in the lesson.

Third Sunday, June 18, 1933

Lesson 21. Moses. (Continued)

—*Israel in the Wilderness*

Text: Sunday School Lessons, No. 21.

Objective: To show that the Children of Israel proved by their own actions their inability to comprehend the purposes of God; that they were forced to wander in the wilderness because they failed in spite of miracles and evidence of God's power.

Reference: Exodus 15, 16, 17, 18 and Numbers 14:23.

Suggestive Outline:

- I. The people begin to murmur.
- II. The bitter water made sweet.
- III. The Lord feeds the children.
 - a. Quails.
 - b. Manna.
 - 1. Instructions about gathering.
 - 2. Instructions about providing for the Sabbath.
- IV. The meeting of Jethro and Moses. Jethro's advice and the organization of the people.
- V. Some comment which will make of this very long lesson a unit. (See objective or tell reason or reasons why the children were forced to wander for 40 years in the wilderness. It seemed necessary to wait for a new generation so low had Egyptian slavery forced the people.)

Lesson Enrichment: (See *Juvenile Instructor*, May, 1930, pp. 307-91)

Helps to teachers: As before, the teacher might very well begin this lesson with a question to lead up to the lesson through the experiences of the class. How would this be: Tell an incident, from your own experience preferably, to show that promotion in school was delayed through lack of diligence; or, if the teacher prefers, to show

the opposite of this. The class is ready then for the lesson.

Questions: 1. How far was it, as a bird might fly, from Egypt to Palestine? (The way of the Philistines, the northern route, was about one hundred miles, and the "Way to Shur," the southern, was about twenty-five miles farther. If we figure that the Israelites would make as good time as the Utah Handcart Company, they might have made the distance in from ten to fifteen days—certainly within a month.) 2. How long did it require them to make the journey? 3. Why did it take them so long? 4. Can you explain the numerous "murmurings" of the Israelites? 5. What forms do our "murmurings" take nowadays?

Fourth Sunday, June 25, 1933

Review

1. Name five Old Testament characters and place them in their proper chronological order.

Answer (Any 5 properly placed is a satisfactory answer.) For example—Adam, Abel, Abraham, Isaac, Jacob.

2. How many of Jacob's Family went into Egypt?

Answer (See Genesis 4:27). 70 people.

3. How long were the children of Israel in Egypt?

Answer (See Exodus 12:40). Four hundred and thirty years.

4. How numerous did the children of Israel become during the time they were in Egypt?

Answer (See Genesis 46:27 and Numbers 1:46, or Exodus 12:37. Six hundred thousand people).

5. What did Moses do while he was in Midian?

Answer (See Exodus 3:1). He

CONCERT RECITATION FOR THE MONTH

Exodus 6:6-7

"Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people and I will be to you a God."

became a shepherd of Jethro's flocks.

6. A well trained man should be trained in his heart or emotions, in his head or intellect, in his aims and aspirations, or what might be called things of the spirit. Show how Moses' training contributed to the development characteristic of a well rounded man.

Answer: Moses' mother trained his heart, the Egyptian teacher his mind and by vision and revelation God trained his spirit.

7. Why does Joseph's life appeal to your best ideals?

Answer: Joseph in all his various relations with other people was true

to the best ideals men have developed. He was true to his father, his brothers, his master, and his God. Joseph above all was true to himself because when placed in temptation, he was able to overcome it.

8. Name Isaac's father and his son.
Answer: Abraham and Jacob.

9. In what book besides the Bible do we learn about the life of Abraham?

Answer: The Book of Abraham in the Pearl of Great Price.

10. Name Jacob's mother: Jacob's wives.

Answer: Rebekah, Leah and Rachel.

The Supervision of Religious Education

(Continued from page 149)

of the outcomes he attains through them.

"6. Help the pupil to become socially efficient at all times that he is able and willing to meet and solve successfully and happily the many problems with which he must cope." (Kyte, pp. 44-45).

Exacting as that list may be—and one only need run through the list again with the typical Sunday School in mind to realize the job ahead—Chave would add at least one more item:

"7. Without becoming involved in useless controversies, the supervisor should help to make teachers and pupils feel that the major issues of religion can be honestly faced and satisfactory working answers be secured. The true character of religion as a quest for the highest and best ways of life should supplant any ideas of a magical and authoritative kind, and experiences in the quest should result

in enriching and strengthening all those who participate." (Chave, p. 37)

If the above citations have not been sufficient to indicate the field of supervision, any omissions are overcome in Elliott's terse statement:

"Supervisory control is concerned with *what* should be taught, and *when* it should be taught, to *whom*, by *whom*, *how*, and to *what* purpose." (Quoted by Barr and Burton, p. 2)

Learning Exercises

1. List the qualifications of a supervisor of religious education.

2. Characterize the newer type of supervision in your own words.

3. With Kyte's criteria before you, criticize the typical Sunday School.

4. As the supervisor in such a school, what would be your method of attack?

5. What is "the true character of religion?" Whom do you regard as a religious person? Why?

BE BRIEF

Know what to say
And make it brief.
Loquacity
Is a petty thief.

Long-winded talk
Is so unjust;
Talk to the point
If talk you must.

Talk less and less,
Not more and more.
A wagging tongue
Is such a bore!
—Grenville Kleiser.



Church History

General Board Committee:

Adam S. Bennion, Chairman;
J. Percy Goddard, Vice Chairman

- d. City and county organizations.
- e. Military groups.
- f. State of Deseret.
- g. Territory of Utah.

Lesson Enrichment: "With the return of President Young in 1848, Salt Lake City was divided into Wards, each presided over by a Bishop. Each Ward was a regular division for ecclesiastical and political purposes, and was an independent and progressive corporation under the direction of the Bishop.

"In 1851, Salt Lake City was chartered by the Territorial legislature, which provided for the first officers of the city to be appointed by the legislature. The mayor was Jedediah M. Grant. The mayor and city council enacted various laws, which had as an object the beautifying of the city as well as the building and maintenance of good streets. Quoting from the minutes of a meeting of the city council held January 13, 1851, we find the following extract in reference to the work of setting out shade-trees:

"An ordinance was presented to the Council which required holders of lots to set out trees for the improvement of the city in front of their lots within a reasonable time. A discussion ensued, and it was finally recommended that all kinds of beautiful trees be planted, as the Creator had given us a pleasing variety." *Founding of Utah*, Young, p. 213.

Application: Since the pioneers were so anxious to establish law and order in their towns and cities, what can we do today to show our appreciation for the laws that they gave us?

Second Sunday, June 11, 1933

Lesson 67. The Gold Rush to California.

Text: Sunday School Lessons (quarterly), No. 67.

Supplementary References: *Essentials in Church History*, Smith, p. 474; *The Founding of Utah*, Young, p. 148; *Life of Heber C. Kimball*,

LESSONS FOR JUNE

First Sunday, June 4, 1933

Lesson 66. Early Government in Utah.

Text: Sunday School Lessons (quarterly), No. 66.

Supplementary References: *Essentials in Church History*, Smith, pp. 456-461; *Founding of Utah*, Young, pp. 210-231; *One Hundred Years of Mormonism*, Evans, pp. 456-457; *History of Utah*, Whitney, Vol. I, pp. 342-369.

Objective: To show that the Saints believed that the highest type of government and order were necessary for advancement.

Organization of material:

- I. Need for rules and regulations.
 - a. Thousands of Saints arriving.
 - b. Schools and churches to be built.
 - c. Towns, Cities and State managed.
 - d. Foreigners arriving.
- II. Town meetings.
 - a. First form of government.
 - b. Common consent of people.
 - c. Each had a vote.
 - d. Exceptional unity.
 - e. Plans of expansion.
- III. Early government.
 - a. Presidents of Stakes.
 - b. Bishops of wards.
 - c. Justice of peace.

pp. 400-404; *A Comprehensive History of the Church*, Roberts, Vol. 3, pp. 333-356. (Since Roberts gives one a thrilling account of these days, his book should be secured.) See *Utah*,

J. Cecil Alter, Chapter 8, Vol. 1. (A very recent history). *Life of Brigham Young*, Tullidge, pp. 203-233; *History of Utah*, Whitney, Vol. 1, pp. 400, 401.

Objective: To show that when the Saints were most discouraged, God spoke words of prophecy for their encouragement.

- I. Thousands enter the Valley.
 - a. Those coming the first two winters.
 - b. 5000 people to be fed.
 - c. Scarcity of food.
- II. Harvest reports.
 - a. All kinds of vegetables.
 - b. All kinds of grains.
 - c. Harvest Feast.
- III. Supplies vanish.
 - a. Food doled out.
 - b. Roots dug.
 - c. Animals die.
 - d. Sorrow faces the groups.
- IV. Prayers are heard.
 - a. Heber C. Kimball's prophecy.
 - b. Its marvelous fulfilment.
 - c. The public auctions.
 - d. Saints supplied.

Lesson Enrichment: In the *Life of Brigham Young* by Tullidge, a non-Mormon publication, pp. 207-8, we get a vivid picture of the "Gold Rush" to California and of how the Mormons were greatly benefited.

"No sooner was the discovery bruited than the whole civilized world seemed to be rushing to the new El Dorado. Scarcely a nation but sent its adventurous spirits to the paradise of gold which Mormon elders (Battalion) had found. A paradise soon to be transformed into a veritable pandemonium! But from the American States themselves came colony after colony, pouring daily toward the west. Gold was the incentive at first, but as that wondrous emigration tide swelled, it became more like the migration of a dominant race for the purpose of founding a

CONCERT RECITATION FOR JUNE

"Instead of hunting for gold, let every man go to work raising wheat, oats, barley, corn and vegetables and fruits in abundance that there may be plenty in the land."

—Brigham Young.

new empire. This did finally become the proper character of the movement. The exodus of the Saints seemed to have been but as a pioneer impulse which all America was in turn to feel."

"The best blood of America was in those emigrant companies, and they took with them enough resources to found a new State; but there was no 'royal road' to the land of 'Gold'; fifteen hundred miles then intervened between the western frontier of the States and Salt Lake City. The Mormon Zion became the 'half-way house' of the nation.

"But the ambitious and spirited emigrants to California could not endure the tedious journey as the Saints had done. Before they reached the mountains they began to leave fragments of their richly laden trains by the wayside. All along the route was strewn valuable freight, with the ruins of wagons and the carcasses of oxen and mules.

"By the time the gold finders reached the valley of the Great Salt Lake, they were utterly impatient and demoralized. Many had loaded their trains with clothing, dry goods, general merchandise, mechanics' tools and machinery, expecting to find a market where gold was dug and a new country to be settled. But the merchant, alike with the adventurer, was at last subdued by the contagion of the gold fever, and provoked into a mania of impatience by the tedious journey. News also reached the overland emigrants that steamers, laden with merchandise, had sailed from New York to California. The speculations of the merchants lost their last charm. That which was destined for California was left in Utah. In absolute disgust for their trains of merchandise and splendid emigrant outfits, they gave the bulk to the Mormons at their own price, and for the most ordinary means of barter. A horse or a mule outfit to carry the gold finder quickly to his destination, was taken as an equivalent for wagons, cattle and merchandise.

"Thus the destitute Mormons, by as strange a providence as one could conceive, were suddenly made prosperous in all they most needed by the simplest exchanges, and their supply of cattle and mules was greatly augmented by the temporarily exhausted but excellent stock of the emigrants."

So we see that the remarkable prediction of Heber C. Kimball was fulfilled in a most unusual manner. In detailed exactness it came to pass. "States Goods" were unloaded upon the streets or sold "Outfits and all" at a figure much below New York market prices, and in some in-

stances, "for a tenth of their original cost," after being hauled fifteen hundred miles, taking almost three months' time. One writer exclaims, "Everything under the sun landed in this Mormon Empire over night! Homes and farms of the east that had been sold and loaded into huge freighters' outfits, now sold for a song. What did these merchants care, when clusters of gold nuggets lay awaiting their spades in the sunny lands of California. To hurry onward seemed their chief concern."

In the *Life of Brigham Young*, Tullidge, pp. 218, 219 is quoted a piece from the New York Tribune of July 8, 1849. A "Gold Digger" writes, "The company of gold diggers which I have the honor to command, arrived here (Salt Lake City) on the 3d instant, and judge our feelings when, after some twelve hundred miles' travel through an uncultivated desert, and the last one hundred miles of the distance through and among lofty mountains, and narrow and difficult ravines, we found ourselves suddenly and almost unexpectedly, in a comparative paradise.—At first sight of all these signs of cultivation in the wilderness, we were overcome with wonder and pleasure. Some wept, some gave three cheers, some laughed, and some ran, fairly danced for joy. There were no hotels because there had been no travel; no barber shops, because everyone chose to shave himself, and no one had time to shave his neighbor; no stores, because they had no goods to sell, nor time to traffic; no center of business because all were too busy to make a center.—Everyone had his own lot and built on it; everyone cultivated it, and perhaps a small farm in the distance." The writer then adds that this "Mormon Empire" was one of the wonders of all time, "being only in the second year since the first seed of cultivation was planted.—I attended worship with them in the open air. Some thousands of well-dressed, intelligent-looking people assembled.—The beauty and neatness of the ladies reminded me of some of our best congregations of New York."

Application: Each one of us today can draw a valuable lesson from our pioneer fathers, remembering their faith and trust in the hour of peril, and knowing that God is the same today as he was during their "depression."

Third Sunday, June 18, 1933

Lesson 68. The Indian Wars.

Text: Sunday School Lessons (quarterly), No. 68.

Supplementary References: *Essentials in Church History*, Smith, Note on page 495; *Founding of Utah*,

Young, pp. 267-292; *History of Utah*, Whitney, Vol. 1, pp. 422-432, 513, 529; *History of Utah*, Bancroft, pp. 273, 274, 278, 308-310, 313, 471-480, 630-639; *Popular History of Utah*, Whitney, pp. 75-105, 129-141; J. Cecil Alter's new *Utah History*, pp. 171-175, Vol. 1, contains a wonderful Indian story. Stake Board supervisors might read it to the teachers at Union. In Roberts' *A Comprehensive History of the Church*, see Index on "Indian Problems."

Objective: To show that the Lord directed the Saints in making peace with the Red Man.

Organization of material:

- I. The causes of Indian troubles.
 - a. The infringement on Indian territory.
 - b. The prohibition of slave traffic.
 - c. The Red Man fails to recognize the white man's point of view.
 - d. Walker and Arapeen against whites.
 - e. Emigrants kill Indians.
 - f. Indians kill Mormons.
- II. The conflicts.
 - a. Walker War, 1853.
 1. In Utah, Juab and Sanpete.
 2. The Gunnison massacre.
 - b. President Young makes peace.
 - c. The Black Hawk War, 1865.
 1. The massacre at Ephraim.
 2. Killing on both sides.
 3. Abandonment of settlements.
 - d. Peace treaty, 1872.
- III. Brigham Young's Indian policy. It is cheaper to feed the Indians than to fight them.
- IV. Indian Reservations.
 - a. Purposes.
 - b. What the national government provides.

Lesson Enrichment: The *Founding of Utah*, Young, p. 24 says, "The Indians of the Great Basin belong to the family of the Shoshones, which was originally divided into a

number of tribes, among whom were the Bannocks, Utes, Paiutes and Comanches." At present there are about 3,000 Indians in Utah.

Regarding the Utes which gave the Saints the most trouble, we read from a Government report of that time, 1854. "The Utes are hardy and athletic Indians, and can endure much hardship and fatigue. They are brave, impudent and war-like, and are reputed to be the best fighters in the territory, both as regards to skill and courage. They are of a revengeful disposition and believe in the doctrine of retaliation in all its length and breadth, and never forget an injury. They are well skilled in the use of firearms and are generally well equipped with rifles, which they handle with great dexterity, and shoot with accuracy."

In May, 1854, when Brigham Young and his peacemakers traveled from Salt Lake southward to Walker's camp some twelve miles south of Nephi they were prepared. Here is what is recorded in Utah History, Alter, Vol. 1, p. 171. (This is a new history, 1932.) It follows:

"Governor Young made extensive preparations for this treaty. A large cavalcade accompanied him from Great Salt Lake City, composed of Heber C. Kimball, Wilford Woodruff, John Taylor, Ezra Benson, Lorenzo Young, Erastus Snow, Parley Pratt (his apostles and advisors), together with about fifty mounted men, and one hundred wagons and teams filled with gentlemen, with their wives and families. This was an imposing travelling party, all following in regular succession; taking the word of command from the leading wagon, in which rode Governor Brigham Young.

The writer of this article, S. N. Carvallo, who accompanied the peace commission, says, "When we approached Walker's camp, we found a number of chiefs mounted as a guard of honor around his own lodge, which was in the center of the camp, among whom were Wakara and about fifteen old chiefs, including Ammon, Squash-Head, Grospine, Petenit, Kanoshe, a San Pete Chief, and other celebrated Indians. The Governor and council were invited into Wakara's lodge, and at the request of His excellency, I accompanied them. Wakara sat on his buffalo-robe, wrapped in his blanket, with the old chiefs around him; he did not rise but held out his hand to Gov. Young, and made room for him by his side.

"After a period of silence one chief arose saying, 'I am for war! I never will lay down my rifle and tomahawk, Americans have no truth—Americans kill Indian plenty—Americans see Indian woman, he shoot her like deer—Americans no meet Indian to fight, he have no mercy.—Me no friend to Americans more.'

"Old San Pete then arose and told his sad story as follows: 'My son was a brave chief, he was good to his old father and mother.

One day Wa-yo-sha was hunting rabbits as food for his old parents. The rifle of the white man killed him. When night came, and he was still absent, his old mother went to look for her son; she walked a long way through the thick bushes; at dawn of day the mother and the son were both away, and the infirm and aged warrior was lonely; he followed the trail of his wife in the bushes, and there he found the mother of his child lying over the body of Wa-yo-sha, both dead from the same bullet.' The Chief added, 'Old San Pete no can fight more, his hand trembles, his eyes are dim, the murderer of his wife and brave Wa-yo-sha is still living. San Pete no make peace with Americats!'

"The old Warrior then sank exhausted on his blanket. Wakara remained perfectly silent.

"Governor Young asked him to talk, he shook his head, 'No,' after the rest had spoken, some of whom were for peace, Wakara said, 'I got no heart to speak—no can talk today—tonight Wakara talk with Great Spirit, tomorrow Wakara talk with Governor.'

Governor Young then handed him a pipe. Wakara took it and gave one or two whiffs, and told the Governor to smoke, which he did and passed it around to all the party; this ended the first interview.

"An ox was slaughtered by the order of Governor Young, and the whole camp were regaled with fresh beef that evening. I made a sketch of Wakara during the time that he sat in council. I also made a likeness of Kanoshe, the chief of the Parvain Indians.

"The next morning the council again assembled, and the Governor commenced by telling the chiefs that he wanted to be friends with all the Indians; he loved them like a father, and would always give them plenty of clothes, and good food, provided they did not fight, and slay any more white men. He brought as presents to them sixteen head of oxen, besides a large lot of clothing and considerable ammunition. The oxen were all driven into Wakara's camp, and the sight of them made the chiefs feel more friendly.

"Wakara, who is a man of imposing appearance, was, on this occasion, attired with only a deer skin hunting shirt, although it was very cold; his blue blanket lay at his side; he looked care-worn and haggard, and spoke as follows:

"'Wakara has heard all the talk of the good Mormon Chief. Wakara no like to go to war with him.' Then following a long talk, he concluded, 'Wakara no want to fight more. Wakara talk with Great Spirit; Great Spirit say—Make Peace; Wakara love Mormon Chief; he is good man. When Mormon first come to live on Wakara's land, Wakara give him welcome. He give Wakara plenty bread, and clothes to cover his wife and children. Wakara no want to fight Mormon;

Mormon Chief very good man; he bring plenty oxen to Wakara. Wakara talk last night to Payede, to Kahutah, San Pete, Parvain—all Indians say, 'No fight Mormons or Americans more.' If Indian kill white man again, Wakara make Indian howl.'

"After the Peace Pipe was again passed around, the presents were given the Indians. This closed the Indian wars for many years."

Application: Let the children see that the fault was not all on the side of the Indian. Can you illustrate that revenge and retaliation are the seat of most strife. Peace follows an understanding.

TEACHER'S ANSWER KEY

Fourth Sunday, June 25, 1933

- | | | | |
|----------------|--------------------|---------------|---------------------|
| 1. Young | 14. 24th | 26. President | 38. Primary |
| 2. Quarters | 15. Flood or Water | 27. Church | 39. Plains |
| 3. River | 16. Work | 28. Kimball | 40. Dog |
| 4. Mud | 17. Five | 29. Richards | 41. Dug-Out |
| 5. Sick | 18. Lake | 30. Two | 42. Ogden |
| 6. Sweet | 19. Temple | 31. Early | 43. Smith |
| 7. Pass | 20. Streets | 32. Peck | 44. Rocky |
| 8. Bridger | 21a. Dead | 33. Plant | 45. Vote |
| 9. Corn | 21b. Wife | 34. Houses | 46. State |
| 10. California | 22. Quarters | 35. Dirt | 47. Utah |
| 11. Not | 23. Feast | 36a. Rain | 48. Indians |
| 12. Sick | 24. Indians | 36b. Crickets | 49. All they needed |
| 13. July | 25. Horses | 37. Sea Gulls | 50. Walker |

Jim

Around the corner I have a friend,
In this great city that has no end;
Yet days go by and weeks rush on,
And before I know it a year has gone,
And I never see my old friend's face;
For life is a swift and terrible race.

He knows I like him just as well
As in the days when I rang his bell
And he rang mine—we were younger then;
And now we are busy tired men—
Tired with playing a foolish game;
Tired with trying to make a name;
"Tomorrow" I say "I will call on Jim."
"Just to show him I am thinking of him"
But tomorrow comes—and tomorrow goes,
And the distance between us grows and grows
Around the corner—yet miles away—
Here's a telegram, sir "Jim died today"
And that's what we get and deserve in the end,
Around the corner a vanished friend.

—Selected.



Primary

General Board Committee:

Frank K. Seegmiller, Chairman; assisted by
Florence Horne Smith, Lucy Gedge Sperry
and Tessie Giaque

LESSONS FOR JUNE, 1933

Ages 7, 8 and 9

First Sunday, June 4, 1933

Lesson 57. Jonah Repents and Trusts in God

Texts: Jonah 2, 3; Sunday School Lessons, No. 57.

Objective: The Lord is mindful of those who repent and do better.

Memory Gem: "My voice will be the voice of thanksgiving, and I will remember Thee all the days of my life."

Songs: "My Heart is God's Little Garden;" "Dearest Children, God is Near You"—Deseret Sunday School Songs.

Picture: "Jonah Preaching," Bible Primer, page 97.

Organization of Material:

- I. Jonah Sorrows.
 - a. He sees his mistake.
 - b. He cries unto God for deliverance.
 - c. The Lord remembers him.
- II. He Preaches Repentance.
 - a. The Lord sends him to Nineveh.
 - b. He goes full of faith and enthusiasm.
 - c. All Nineveh repents.
- III. The Lord is Merciful.
 - a. He hears the cries of the people.
 - b. He repents of His threat unto them.

Point of Contact: Toward evening of the day it happened Johnny began to feel uneasy. When he wondered

about it he couldn't see just why he should. No one had found out about what he had done. Mother hadn't looked in her purse to miss the money. And oh the candy had tasted so good all day. Every little while he had gone out to eat some of it. Well he'd forget it. He would go out and play with the boys. But the harder he threw the ball the more worried he became. Perhaps at this very moment mother was looking for her money. Tears began to trickle down his cheeks. Why had he done such a thing? Mother had always given him what money she could spare. He could stand it no longer, so throwing down the ball he ran into the house. Not waiting to be asked why he was crying he threw his arm about his mother and between sobs told all he had done. What do you think mother said? How happy it made Johnny to know that mother forgave him. But just as he was going out of the door, mother called him back and said, "I am sure there is someone else who would like to hear how sorry you are." Johnny knew immediately who mother meant, so he went into his room and knelt down and told his Heavenly Father about it.

Questions and Applications: When Jonah was told to go to Nineveh the second time, how did he feel about it? How did his preaching affect the people? What did they do? Then what did the Lord do? Before little folks of our age are baptized into the church, how are we supposed to feel about our mistakes? When we are tempted to be angry as perhaps we have been some time in the past how may we stop ourselves? Some one has said, "When angry count ten." And by the time

we have counted ten, we can see better what we are doing, then we are in a position to be sorry for our outburst of temper and we can keep it from getting worse. When little folks have done wrong, what are some of the little phrases they may say to those whom they have wronged, so that they will feel kinder toward them?

Second Sunday, June 11, 1933

Lesson 58. Jonah Receives Another Lesson

Texts: Jonah IV; Sunday School Lessons, No. 68.

Objective: To be tender to others is to be like unto God.

Memory Gem:

Just to be tender, just to be true,
Just to be loyal the whole day
through.

Songs: "Obedience"—Kindergarten and Primary Songs by Thomasen.

Organization of Material:

I. Jonah is Troubled.

- He thinks of the people of Nineveh as heathen.
- Perhaps he was afraid of their strength.
- He grieves because the Lord spared Nineveh.

II. He is Taught by Means of a Gourd.

- Jonah watches to see the fate of Nineveh.
- He is sheltered by a vine.
 - The Lord caused it to grow.
 - The Lord sent a worm to destroy it.
- He faints when the vine withers his canopy.
- The Lord calls Jonah's attention to the need of sympathy.

Lesson Enrichment—Point of Contact: This story needs connecting

CONCERT RECITATION

**Remember God is watching you,
For whether wrong or right
No child in all this busy world
Is ever out of sight.**

with the story of Jonah told last time. So a few questions similar to those suggested at the beginning of Sunday School Leaflet No. 68 are advisable as an approach to the lesson.

Illustrations—Application: In our big wide world there are many cities and many peoples. Name one or two cities that you know about. Name some peoples who speak a different language from the one you speak. Who is the Father of all of the nations? How did the Lord show Jonah that He loved all of His children. Ask a child to tell the story of The Lion and the Mouse. Who was it that wanted sympathy in the beginning of the story? Who needed it near the close of the story. What makes you think it paid the great lion to be tender and considerate of this little mouse? There are many times when little folks may show sympathy and tender feeling for mother. What might we do when we find out that mother has a bad headache?

Third Sunday, June 18, 1933

Review Lesson

A troop of boy scouts with their leader were making a long hike in the mountains. They planned to make camp at a certain spring for the night. During the afternoon great clouds came into the sky. They were so low on the mountains that the boys were surrounded in mist. No doubt you know that part of a scout's training is to use the compass. One boy with his compass acted as leader. The scout leader wishing to let the boys have the experience as guides stayed at the back of the line. As evening approached the clouds became less dense and the scout leader began to notice that the country was not familiar. They were off the trail leading to the spring. He called a halt and talked the matter over with

the boys. The boy with the compass knew that he had followed the trails directed by that instrument. Some of the scouts wanted to still try to find the spring. Suddenly the leader was impressed to say, "Boys we must camp here tonight." That night there was a dreadful electric storm. Next morning the sky was clear and the boys without difficulty found their way to the spring. There they found a man, his horse and a dog who had all been killed by the lightning during the storm.

What do you imagine the boys thought and felt when they saw what had happened at the spring? Who do you think guided the compass? What would have been the result if the scout leader had not listened to the guiding voice? What do you think of the boys who wanted to go on to the spring yet who obey the voice of their leader. A boy or girl like a good scout should always obey. Whom? (Give the children opportunity for free expression of their thoughts and experiences).

Let us think of our Bible stories for a minute. Can you recall any story wherein God helped one who listened to his guidance and was helped? (Review "Having Eyes They Saw Not.")

How was Jonah different from Elisha? What was the result of his disobedience? What do you think of trying to shirk any work that is asked of us by the Lord? No matter how hard the task what should our attitude be? (Examples: Prayer in Sunday School, giving assignments made by the teacher, inviting a new ward member to the class, paying a fast offering, tithing, etc.)

Fourth Sunday, June 25, 1933

Lesson 59. Amos, the Prophet Who Surprised Israel

Texts: The Book of Amos; Sunday School Lessons, No. 59.

Objective: Those who seek good and not evil shall truly enjoy life.

Memory Gem: "Hate the evil and love the good, and the Lord will be kind unto you."

Songs: "Choose the Right," Deseret S. S. Song Book. (Teachers, sing this song to the children. If desired, the chorus may be taught to the class.) "Dare To Do Right"—Primary Association Song Book.

Organization of Material:

- I. Israel Again Forgets Her God.
 - a. Her kings had won many conquests.
 - b. The rich man lived in luxury.
 - c. The poor were cruelly oppressed.
 - d. Their worship of revelry was distasteful to the Lord.

II. Amos Warns Them of God's Displeasure.

- a. Amos was a shepherd.
 1. Of an ugly, short footed but valuable variety of sheep.
 2. He herded them on a hill near Bethlehem.
 3. He also gathered figs.
- b. He visits Israel during the thanksgiving feast.
- c. His message.
"Because ye are my people I must punish you that you may know better."

Lesson Enrichment — Point of Contact: Before commencing this story let the children help you tell some of the story of the children of Israel. First stress that the Lord brought them out from Egypt and gave them their promised land. They were divided into ten groups or tribes, and each one was given a definite country for their own. They lived happily serving the Lord for some time. Then finally one by one they began to pray to gods of wood and of stone. Every few years the Lord would have to send them a prophet to tell them again about their Father in Heaven who loved them and who had tenderly taken care of them all these many years. Our lesson today tells the story of Amos, a prophet

whom the Lord sent to these groups or tribes of people to tell them to repent and to serve the Lord by deeds as well as by words.

Illustration—Application—Questions: In our story today we find that many of the children of Israel prayed to God in Heaven. They offered sacrifices and paid their tithing and yet He was displeased with them. What was wrong with what they were doing? There is a story told of the good Saint Anthony who lived alone in the wilderness seeking daily to do right. One day a voice from heaven whispered, "Anthony, thou art not so perfect as is a cobbler that dwells at Alexandria." Anthony, hearing this, arose immediately, took his staff and went to Alexandria, where he found the cobbler. The shoe maker was astonished to see so reverend a father come to his house. Saint Anthony said to him, "Come, and tell me all and how you spend your time." "Sir," said the cobbler, "As for me good works have I none; for my life is but simple and slender. I am but

a poor cobbler. In the morning, when I rise I pray for the whole city wherein I dwell, especially for all such neighbors and poor friends as I have. After that I do my daily work to earn my living, and I keep myself from all falsehood, for I hate nothing so much as I do deceitfulness; wherefore when I make a promise, I keep it and perform it truly. And thus I spend my time simply with my wife and children, whom I teach and instruct, as far as I can, to love and serve God. And this is the sum of my simple life." This Anthony was a great holy man and yet this cobbler was as much loved by God as he. And why do you suppose this was so? When little folks tell things which are not true, how does it affect their peace of mind? At which time are you really the happiest, when you are hurriedly eating a piece of pie in great chunks, for fear some one will catch you at it, or when you are gazing peacefully at a pie in the pantry and thinking to yourself, "My, won't that taste good for dinner?"

A FRIEND IN DEED

By Ida R. Alldredge

If I could lift your heavy cross
And bear your load a while;
If I could wipe your tear dimmed eyes
And share your every trial;
If I had power to discern
Your every daily need,
I'd be so happy in the thought
That I was friend in deed.

If you can tolerate my faults
And still real friendship show;
If you can love and trust me dear,
No matter what you know;
If you can be forgiving too,
My hand in silence hold,
Then I am rich in living, dear,
Your friendship's more than gold.



Kindergarten

General Board Committee:

George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt

"It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." (Luke 17:2).

LESSONS FOR JUNE, 1933

First Sunday, June 4, 1933

During the month of May, the first lessons from the Old Testament have been presented to the children. They have been hearing of characters other than Jesus and they are not nearly so familiar with them. Review these lessons carefully. Let the children tell you of the beautiful world we now live in and enjoy. Discuss with them the creation of the world and the many things which God made and placed here for our benefit and enjoyment. Help to develop within them an appreciation for all these creations and a determination to care for them reverently and well.

In the story of Noah stress the fact that those who are obedient to the laws of God are blessed and protected by him. Such was Noah's reward for himself and his family. As little children we are blessed by God if we obey His commandment, "Honor thy Father and thy Mother." By obeying our parents we are honoring God.

Songs for the month: "The Heart Garden;" "Obedience"—Kindergarten and Primary Songs—Thomassen.

Gem: Concert Recitation for the month.

Second Sunday, June 11, 1933

Lesson 79. Abraham, An Unselfish Leader.

Texts: Genesis 12:1-8; 13; "Life

Lessons for Little Ones," second year.

Objective: God rejoices in our unselfishness toward others.

Organization of Material:

- I. People of Chaldea.
 - a. Did not love God.
 - b. Worshipped idols.
 - II. Abraham's Family Leave Chaldea.
 - a. Locate at Haran.
 - Abraham's father dies.
 - III. The Lord Talks With Abraham.
 - a. Tells him to go to a new land.
 - b. Promises to make of him a great nation.
 - IV. Abraham Obeys God.
 - a. Leaves friends and green fields that he loves.
 - b. Journeys to Canaan.
Is accompanied by Sarah, his wife, and Lot, his nephew.
 - V. Abraham and Lot Part.
 - a. Their servants quarrel continually.
 - b. Abraham desires peace and happiness.
 - c. Lot is given his choice of lands.
Chooses the best.
 - VI. The Lord Blesses Abraham.
 - a. Because of his unselfishness.
 - b. Gives him land as far as he can see.
 - c. Abraham is grateful.
- Lesson Enrichment: It was Mary's birthday. She had invited all of her little friends to come to her birthday party. Kenneth could not come,

however. He had broken his leg when he fell off a chair and the doctor had said that he must stay in bed so that it would heal. Everybody at the party had such a good time and all were sorry that Kenneth was not with them.

While the children were eating their refreshments Mary's mother noticed that Dorothy was not eating her cake. Instead she had wrapped it in her napkin.

"What is the matter, Dorothy?" asked Mary's mother. "Are you too full?"

"No," sweetly answered the little girl. "I just thought that I would take this piece of cake to Kenneth because he has had to miss the party. I thought that it would make him feel happy if he knew it came from here."

Heavenly Father loves little boys and girls who are unselfish and who think of others. In the Bible, it tells the story of a man who was kind and unselfish. He was all the time trying to do good to some one, just as was Dorothy. This good man's name was Abraham.

Rest Exercise: Plan this exercise around the idea of thoughtfulness and unselfishness. It is June. Many flowers are in bloom. Pretend to pick a beautiful bouquet. Play that you take it to Jimmie's mother who is in bed with a new baby. Perhaps some of the children would like to give their bouquet to Sister She is old and cannot go for a walk to see all the beautiful flowers.

Third Sunday, June 18, 1933

Lesson 80. A Promise Fulfilled.

Texts: Genesis 14; 15; 17:19-22; 21:1-3; 24; "Life Lessons for Little Ones," Second Year.

CONCERT RECITATION

"I am God's little child, that is better than all,
He bids me obey Him: I'll follow His call.
My love and my service I'll gratefully give,
And praise Him and bless Him as long as I live."

—Caroline A. Mason.

Objective: Willing obedience to God's commands brings great blessings.

Organization of Material:

I. Abraham Helps Lot.

- a. Rescues him from prison.
- b. Thanks God for His aid.

1. Expresses his gratitude through the payment of tithes.
2. Pays tithes to Melchizedek, the High Priest.

II. God's Promise to Abraham Fulfilled.

- a. A baby son is born.
- b. Abraham and Sarah teach him to love and obey God.

III. Isaac As a Man.

- a. Cares for Abraham after Sarah's death.
- b. Makes Rebekah his wife.
- c. They obey God and are blessed.

Lesson Enrichment:
"There is something that even a child can do,

That's greater than deeds of war,—
It is only this—obey God's word,
For he can ask no more."

"What a beautiful little song," said Mother as she heard Jim singing it to himself. "Where did you learn it, dear?"

"That is what we learned in Sunday School a little while ago," said Jim. "I like it. The music is pretty and I like the words. It seems easier to do the right thing when you sing that song."

A few hours later Jim returned home. He had sold all of his magazines. As he placed the money on the table, he said, "See Mother, this is what I meant when I told you a while ago that it was easier to do the right thing when you sang that song about obeying God's word. Right here I have one dollar. Before I

forget I am going to put this one dime away for my tithing. It is only a little but God said one-tenth so I am going to try to do as He wants me to do."

"I am glad, dear, that you are obeying God so willingly and gladly," said Mother. "God is pleased with us when we obey His commandments with such a happy heart. That is one thing that helps boys grow into great men and I would like you to be that."

Fourth Sunday, June 25, 1933

Lesson 81. Jacob, Beloved of God.

Text: Genesis, chapters 28-33.

Objective: Sincerity and purity of life are steps leading to God.

Organization of Material:

- I. God Blesses Isaac and Rebekah.
 - a. Sends to them twin sons.
 - b. Isaac and Rebekah are grateful.
 - c. Boys are named Esau and Jacob.
- II. Jacob is sent to visit his uncle Laban.
 - a. Travels all day.
 - b. At night prepares his camp on the desert.
 1. Prays to God.
 2. Makes his bed on the ground.
 3. Uses a stone for a pillow.
- III. Jacob's Dream.
 - a. Saw a ladder reaching from heaven to earth.
 1. Saw God at the top of the ladder.
 - b. God speaks to Jacob.
 1. Tells him that He is the God of his fathers.
 2. Promises to bless him with many children.
 3. Promises to be with Jacob wherever he went.
- IV. Jacob Covenants With God.
 - a. Upon awakening, he prays to God.

1. Thanks him for the glorious dream.
 2. Is grateful for the promises of God.
 - b. Promises to pay one-tenth of all he earns to the Lord. This is called Tithing.
- V. Jacob Marries Leah and Rachel.
- a. Is blessed and prospered.
 - b. Remembers to give one-tenth to the Lord.

Lesson Enrichment: Good-bye, Jack. See you tomorrow," called Bob as he started up the sidewalk toward his own home. Upon entering the house he saw his mother sitting by the big front window, darning stockings. He leaned over and kissed her. "You like Jack a great deal, don't you, Bob?" said Mother.

"I surely do," said Jack. "He is the finest fellow I know. If he says that he will do something, you can depend upon him to do it. If he says that he will meet you at a certain time, he is there. Everything that we have been taught is right to do, Jack does and he isn't ashamed of it either. I like him for a lot of reasons, Mother."

"I am glad that you do, Bob," said Mother. "I like him, too. Boys like that grow to be fine men and leaders. Both God and men need good, honest, hard-working leaders and I would like you to be one of them."

"MY MOTHER"

This new song, written by Sister Moiselle Renstrom of Salt Lake City, Utah, is offered to our kindergarten teachers, as a suggestive song for use on the Mothers' Day Program. Sister Renstrom has published several books of songs for small children. All of them are her own compositions. These books are on sale at the Deseret Book Company.

The kindergarten committee of the General Board extend their deep appreciation to Sister Renstrom for allowing us to print this song in "The Instructor."

My Mother

MOISELLE RENSTROM

In all the world there is no one, As sweet as my own moth-er, And
 oh! I love her dear - ly, So does dad-dy, sis - ter, broth - er.

Moth - er, Moth - er, Lov - ing, kind and true, In
 all the world there is no one, Can take the place of you.

The musical score features four staves of music. The top two staves are for treble clef voices, and the bottom two are for bass clef voices. The music is in common time (indicated by 'C') and G major (indicated by a 'G' with a sharp sign). The lyrics are integrated with the music, appearing directly beneath the corresponding staves. The first two staves contain the first two lines of the song. The third and fourth staves contain the last two lines. The music includes various note values such as quarter notes, eighth notes, and sixteenth notes, along with rests and dynamic markings like 'p' (piano) and 'f' (forte). The lyrics describe the singer's love for their mother and the sweet nature of their mother compared to others.



THE FUNNY BONE

"Laugh and the world laughs with you,
Weep, and you weep alone;"
For sad old earth must borrow its mirth,
But has trouble enough of its own.
—Ella Wheeler Wilcox.

The Deadly Female

He: "I passed by your house yesterday."
She: "Thanks."

Encore! Encore!

Manager: "What's the idea of sitting out there absolutely silent for five minutes?"
Saxaphonist: "That was a request number."

Proof of the Pudding

Nervous Old Lady: "If I give you a piece of pudding you'll never return, will you?"

Persistent Tramp: "Well, Ma'am, you know your pudding better than I do."

Preferred the Asylum

A farmer was passing an asylum with a load of fertilizer. An inmate called through the fence, "What are you hauling?"

"Fertilizer," replied the farmer.

"What are you going to do with it?"

"Put it on my strawberries," replied the farmer.

The inmate countered quickly: "You ought to live here. We get cream on ours."

Too Much Overhead

Mike: "Did you hear about the undertaker dying last week?"

Ike: "Uh-huh, he didn't make much on that job, did he?"

Mike: "Not much. In fact, he went in the hole."

Modern Advertising

A traveling salesman received the following telegram: "Baby girl born at midnight, weight 7 pounds, mother and baby doing nicely." Signed Dr. Jones. Attached to the top of the wire was a sticker which said: "If You Want a Boy, Call Western Union."

Say, Fellows!—

That reminds me of the Scotchman who buried his face in his hands to save funeral expenses.

Small Type

A stenographer was asked: "Can you tell me what is pica type?"
"A fellow who would date a girl for a 10-cent show," she grinned.

The Record Breaker

Hopeful: "Time me around the track, Coach."
Coach: "Sure. Wait till I get my calendar."

Good For Burns

Mr. Newlywed: "The meat tastes rather funny, Honey."

Mrs. Newlywed: "Oh dear, I was afraid that wouldn't fix it—it burned a little, so I put on some Unguentine."

He Had His Free Agency

The city girl was spending her holiday on the farm, and the young man of the family was finding her good company. One evening they were leaning over the pasture gate when they saw a cow and a calf rubbing noses in the accepted bovine fashion.

"See there," said the young man, "That sight makes me want to do the same." "I don't see why you shouldn't," the City Miss observed. "After all, it's your cow."

Order in the Court

Judge (in dentist chair): "Do you swear that you will pull the tooth, the whole tooth, and nothing but the tooth?"—Boston Transcript.

Wrong Terminology

The farmer came in after a hard day's work and heard a strange, shrill sound.

"What's that?" he asked his wife.

"That's Jane practicing," she said, "she's cultivating her voice."

"Cultivating nothing," ejaculated the farmer. "That's not cultivating. It's harrowing."

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